LIBRARY
Theological Seminary,
PRINCETON, N. J.

No. Case, Division
No. Shelf. Section
No. Book. No.

The John M. Krebs Donation.

SCC
2383

THOUGHTS

ON THE

COMING AND KINGDOM

OF OUR

LORD JESUS CHRIST.

BY JOHN COX,

MINISTER OF THE GOSPEL, WOOLWICH.

The God of heaven shall set up a kingdom which shall never be destroyed . . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever.—Dan. ii. 44.

A certain nobleman went into a far country, to receive for himself a kingdom and to return.—Luke xix. 12.

Occupy till I come.—Luke xix. 13.

Come, *thou Desire of nations*, quickly come!
Conqueror of death, break up the gloomy tomb;
Star of thine Israel, call the wanderers in;
Healer of nature's wounds, thy work begin;
Thou nearest Kinsman, come, avenge our wrongs,
Our sorrows turn to joy, our sighs to songs.

FROM THE SECOND LONDON EDITION, REVISED.

PHILADELPHIA:

ORRIN ROGERS, 67 SOUTH SECOND STREET

E. G. Dorsey, Printer.

1842.

CONTENTS.

CHAP. I.

PAGE.

The Importance and General Scope of Prophecy, - - - 11

CHAP. II.

The Gospel Dispensation considered; not final, but preparatory, - 17

CHAP. III.

Events which must occur previous to the setting up of The Kingdom of Christ, - - - - - - - - - - 26

CHAP. IV.

The Second Coming of our Lord Jesus Christ, - - - - 59

CHAP. V.

The glorious Kingdom of our Lord Jesus Christ; or, the Millennium, 90

CHAP. VI.

Objections against the pre-millennial Coming of Christ, and his Reign on Earth with his Saints, considered. - - - - - 120

CHAP. VII.

The Practical Tendency of the Doctrine of the Coming and Kingdom of Christ, - - - - - - - - - - 144

PREFACE.

It is a cause for joy, that there are so many things in religion in which God's people are agreed; while there is much reason to mourn, that there are still so many things about which they differ, and that at present the church is very far removed from any thing like unity of faith. The former shows the power of the Spirit of God, the latter the force of prejudice; for it is this principle which is the great bar to unity. May the Lord in mercy remove it; make us all willing to submit to his word; ready to *unlearn* what is wrong; and willing to give up every system or sentiment, however cherished, which will not bear the test of truth.

It must be acknowledged, that against the sentiments advocated in the following pages, a strong tide of prejudice is running. These doctrines are, the pre-millennial coming of Christ; the first resurrection of the saints; their reigning with Christ on earth; the restoration, and future glory of the Jews; and the renovation of creation. Now it is well known, that many good people will scarcely hear these things mentioned; so strong is their prejudice. Could the author of the following pages believe that those who thus despise these views, and who also despise, or else pity those who advocate them, had dispassionately attended to their claims, and prayerfully studied God's word on this subject, unfettered by a system received from others, he would blot out the word prejudice, and supply its place with a softer word. But he cannot think that many who cry out against millenarianism have thus done; and therefore painfully feels that, in speaking or writing upon this subject, he has so great an enemy as prejudice to contend against. Still, he does not question the sincerity of those who thus act, though he believes them to be sincerely wrong; neither is the existence of this difference, a draw-back upon Christian affection. No, *wherever God's image is, there he would wish his love to rest:* even though he sees not every sentiment he considers scriptural reflected in the mind of his fellow saint. Yet is it painful

to differ from those we love, on any point; and painful to avow opinions, which many whom we esteem, consider as useless, if not hurtful.

It may be said, then why avow them at all?—If you agree on the grand points, if you hope to spend an eternity together, why say any thing that has the least tendeney to ereate disunion? The answer is simply this, *we love the truth;* we prize it above the good opinion even of our fellow saints. God has given us a commandment to study the whole, and we must neglect no part. Beside, we might also reply on this principle;—say nothing about peeuliar doctrines, disputed ordinances, different forms of church government;—persons love the Saviour, and go to heaven, who take all sides of these questions; and yet the agitation of these points is deemed of importance enough for volumes to be written, and contentions to be earried on, whieh, alas! often destroy Christian love.

The author would by no means affirm, that a reception of the doctrines here pleaded for, is of equal importance with faith in Christ. Although he does not admire such distinctions with reference to what God has revealed, and his claims upon the faith of his creatures, yet he does consider these things important, yea, and very important; else he would not have written upon them. He considers them important, because so large a portion of God's word relates to them; because their neglect leads to a misunderstanding, both of God's word, and his dispensations; (consequently, wrong hopes are cherished, while there is a want of readiness to meet coming events;) and because this subject is interwoven with so many of the exhortations, consolations, and encouragements in the New Testament.

Convinced, then, of the importance of these things, the author is anxious to lead others to think upon them. He trusts that this subject is somewhat more to him than an opinion. *He believes, and therefore speaks:* and, without venturing to hope that he has not made some mistakes, or given some wrong view in the filling up, he cannot help affirming, that with reference to the main subjects before enumerated, he can no more doubt their truth, than he doubts concerning the truth of any doctrine which all hold to be necessary to salvation. He as much believes that Christ will come personally, *before* the millennium, to set up his kingdom, as that he came in the fulness of time, to lay the foundations of it by his incarnation, death, and resurrection.

While upon this point of the coming of Christ, he would beg leave to remind the reader, that this is *the grand point.** Many

* There are many subjects dwelt upon by the students of prophecy, which the author has omitted, or but slightly mentioned; such as the prophetic num-

pass over this, and light down among some difficulties belonging to the subject, or begin reasoning upon the incongruity of Christ and his saints reigning on earth. Leave, for the present, all difficulties alone; reason not about the personal reign: come at once to this question, What does the Bible say about Christ's second coming? Does it give us to understand that there will be a millennium first? If so, *where is the promise?* Or, does it tell us that tribulations and wars will last *till* his coming, and happiness and peace be the characteristics of the kingdom which he comes to set up? Let Psal. xcvi.; Dan. ii.; vii.; Matt. xxiv.; 2 Thess. ii. 8; Rev. xi. 15—17, and various other places, be well studied.

In the following pages, there is reference made to Mr. Jones's Lectures on the Apocalypse; and many of the objections urged against the system advocated, are derived from thence. When the author was inquiring concerning this subject, he was quite willing (as it would have been to his interest, in some respects, to think otherwise than he hath done,) to hear what could be said on both sides. Accordingly, having seen Mr. Jones's work highly praised in nearly all the reviews, he bought it, and read it through; but arose from the perusal with a conviction that the lecturer's views were at variance with truth, and that whatever share of praise was due to Mr. Jones as an historian, biographer, or reviewer, (and in these he appears to advantage,) as an opponent of millenarianism, he has signally failed; but supposing that the strongest arguments against the doctrine would be brought forth by one who has spent his life in selling and reading books, and in scourging poor book-makers, the author preferred taking the quotations from his book, in preference to Dr. Hamilton, Mr. Gipps, or other authors which he has read.

About four years ago, the author published a little work, entitled "A Millenarian's Answer of the Hope which is in him." A considerable number of this tract has been sold; and some have been led thereby to consider this subject, and embrace the views therein contained. At the close of that book, the author promised the present volume in a few months; many things induced him to delay it, which need not here be men-

bers—the personal antichrist—the structure of the Apocalypse—and the language of symbols; he has read a good deal on each of these subjects, but does not feel himself competent to enter upon them. He does not undervalue the labours of good men, who have written on these points, and would recommend those who wish to study them, to the writings of Cuninghame, Freere, Habershon, Fry, Tyso, &c. &c. But he cannot help saying that he has still objections against the system which would overturn the Protestant interpretation of Scripture with reference to popery, represent the Apocalypse as all unfulfilled, and literalize its symbolic language. On these subjects he is waiting for further light, and he trusts, earnestly desires, to be led into all truth.

tioned. He had almost laid aside the thoughts of publishing it, not because the subject was less important to his mind, but because other works on the subject, far better than his, had been published; such as Bickersteth's Guide to the Prophecies, Abdiel's Essays, and Begg's Scriptural View; all of which are about the size and price of the present volume. Could he have placed these works in the hands of those who will read this volume, he would have kept back his own; but having been repeatedly solicited to send it forth, he now does so, with humble hope, and earnest prayer, that it may be the means of throwing some light on God's word, stirring up to diligence in God's ways, and producing a readiness of mind for the coming of the Son of man.

Christians, how solemn is our situation; how great our responsibilities; how glorious our prospects! The Lord says, "Occupy till I come:" the Lord is coming to reckon with us, and we must give an account of our stewardship. The doctrine of the second coming will not, when rightly received, thrust any other doctrine out of its place; and so far from drawing our attention away from the cross, or the claims of Jesus, it will make the former appear more necessary and glorious, and stir us up to attend to the latter. In the prospect of that great day, our language will be,

> "Jesus, I throw my arms around,
> I hang upon thy breast;"

and thus resting on the atonement, our spirits will be attuned to rejoice in his coming, and we shall labour that we may be found of him in peace, without spot, and blameless. Soon may the glorious scene so beautifully portrayed in the following lines, be realized; happy the soul prepared for that glorious revelation of Jesus!

> Behold! heaven opens! glory bursts at once
> Upon the sight! Messiah; King of kings
> And Lord of lords! Hosanna! sing aloud
> Hosanna, hallelujah! See the Lamb
> Comes in his wedding garments! Hark! the church,
> The new Jerusalem, his favoured bride,
> Arrayed in white, attending him through heaven,
> Tunes her unnumbered voices to the song
> Hosanna, hallelujah! Angels join
> The glorious anthem in melodious tones,
> And through the skies re-echo far and wide
> Hosanna, hallelujah! Saints on earth
> Catch the glad sound of joy; and, as they rise
> To meet their Lord in airy regions, shout
> Hosanna, hallelujah! Earth, redeemed
> From thine oppressors, highly favoured world,
> Thou birth-place and thou dwelling-place of God,
> Join every voice to swell the mighty choir,

Hosanna, hallelujah! Ocean, tune
Thy never-ceasing music to the theme.
Hosanna, hallelujah! Mountains, hills,
Groves, forests, valleys, lakes, and flowing streams,
Speak your delight in one united strain,
Hosanna, hallelujah! And let all
The full creation, the glad chorus join,
Till the vast echo fills the realms of space,
Hosanna, hallelujah! Praise the Lord!

RAGG'S POEM ON THE DEITY.

But, that this truth will be any thing like generally received by the professing church of God, the author has no idea; nothing would more astonish him than to see it become a popular doctrine, because "that day is to come as a snare upon them that dwell on the earth;" "In an hour when men look not for him, shall the Son of man come," even while they are saying, "Peace and safety." But the testimony must be borne, and blessed be God! has been borne; things which had a tendency to make persons stumble, and which sober persons have deeply deplored, have but served to spread far and wide the midnight cry, "Behold the bridegroom cometh;" and "Blessed is he that shall not be offended in Jesus."

"Yes, God, even our God, is coming," (not figuratively, as the talented author* of the following sentences believes, but literally.) "The day of vengeance and the day of redemption are contemporaneous. When all nations are shaken, as with an earthquake, it is that the Desire of all nations may come. Even now, while the powers of darkness are working, the foundations of his universal kingdom are begun. The voice of prophecy, the finger of Providence, the wickedness of the wicked, and the strange expectation in the hearts of all men, tell us that he is coming. Already the streaming glory of his approach has shot across the deep darkness of our world. Already the thunder of his wheels is echoing over the distant worlds of light. Yes! He, the holy One, whose voice is harmony, whose smile is life, whose will is law, and whose law is love, is coming! and murder, and oppression, and superstition, and ignorance, shall die at his feet; and his throne shall be established in righteousness, and his people shall dwell in peace. The forms of nature shall be renovated in beauty, and all the graces of heaven shall attend and adorn the spirits of men. The eye shall be satisfied in seeing, the ear in hearing, and the heart in loving. Man shall be restored to his right position in the world, the world to its right position in the universe, and illimitable universe shall break forth into joy and praise over a world that was lost, but is found.

* Dr. A. Reed's Missionary Sermon.

"O Thou who art the Joy of the universe, the Saviour of the lost, whose right it is to reign, come, wear thy many crowns. Thy saints are waiting for thy coming! The earth groans for thy coming! Hell is moved at thy coming! Heaven is silent for thy coming! Come, Lord Jesus, come quickly.

"Hark! there is a voice that says, Behold, I come quickly. Even so, come, Lord Jesus. Amen, amen."

THE

COMING AND KINGDOM

OF OUR

LORD JESUS CHRIST.

CHAPTER I.

THE IMPORTANCE AND GENERAL SCOPE OF PROPHECY.

It is very desirable that all believers in our Lord Jesus Christ should have clear views of all that relates to him. Unless we rightly know him, we cannot fully believe in him; and if faith be defective, our hope and comfort must necessarily be defective too.

It cannot be denied, that believers in the present day are very far below the primitive saints, as it regards the exercise of hope, and the enjoyment of consolation; and is not this one reason, because we are very far below them in knowledge and faith? I shall instance this in reference to one subject, viz., *the coming and kingdom of Christ.* If we examine their brightest expressions of joy, or contemplate their highest soarings of hope, we shall find them connected with faith in that great and glorious event, 1 Thess. iv. 14—16; Phil. i. 6: Tit. ii. 13, 14; 1 John iii. 2; Rev. xxii. 20. These texts, with many more, shew that this subject was to them as *practical*, as it was *consoling*. This "blessed hope" supported them under all their trials, both outward and inward, and enabled them to purify themselves after the pattern of Christ.

It will not, then, be an unprofitable employment to endeavour to trace *what* their views of this subject were, and *how* their faith and hope were exercised daily upon it. The advent of Christ was one of those future, hoped-for things, which their

faith was to them the substance and evidence of. They looked at it, thought of it, and were influenced by it, as though they knew not but that it *might* take place soon, even in their time. But now this feeling is *almost* gone, and instead of "the glorious appearing of the great God," the certain coming of the king of terrors is set before the Christian as the ground of encouragement. Thus, has the coming of Christ ceased to be what it once was—the object of hope, the fountain of comfort and the main-spring of holy walking, 2 Pet. iii. 11. But though this subject is nearly gone from our churches, it still remains in the word of God, and it becomes us reverently to inquire what God hath spoken, and diligently to seek to understand the same. Negligence of *any part* of God's word cannot be commended, while ignorance stands branded as a sin, 2 Thess. i. 8. "If," (says a writer on the subject) "you should think, that already knowing what is necessary to salvation, you may discard other parts of divine truth, as too deep or too speculative, or as unedifying; then you have mistaken the very end for which divine revelation was given, which is not to bring you acquainted with a certain number of truths, however important in themselves, but to bring you acquainted with THE TRUTH; that is, with God in Christ."* Jehovah saith to us, with regard to his revelation, as he did to Abraham, with respect to Canaan, "Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee;" and while engaged in these holy excursions, the diligently seeking soul finds that God has not only revealed glorious doctrines, precious promises, and suitable precepts, but that the full-toned harp of prophecy fills the temple of revelation with awful and entrancing melody. Such a one listens to its spirit-stirring sounds with deepening emotions, as he recollects that its sacred strings have not only been touched by holy seers, mighty kings, inspired apostles, and glorious angels, but that many of its sweetest, fullest notes, are awakened by His fingers who first tuned the spheres, and filled the new-made universe with the harmony of a happy and blessed creation; even the incarnate Son of God, by whom God in these last days hath spoken unto us, and from whom we do well not to turn away, Heb. xii. 25.

It ought not to escape our notice, that a very large portion of divine revelation is prophetical, and that much of it remains yet to be fulfilled. Believing this to be part of that goodly heritage which belongs to God's people, let us humbly and thankfully meditate upon it, encouraged by his word, who said, Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;

* Dodsworth.

for the time is at hand, Rev. i. 3. Let us pray earnestly, that we may be helped to cast away that indifferenee to God's word, which is too prevalent, and address ourselves in good earnest to this truly delightful employ. In doing this we shall come to the spirits of the just made perfect,* and to an innumerable company of angels, 1 Pet. i. 11, 12: Rev. v. 10, 11.

In looking over the prophecies, both of the Old and New Testaments, we find two things continually alluded to in them. With these two things doth both promise and prophecy travail, and when they are fully brought forth and manifested, then shall the mystery spoken of by the prophets be fulfilled. These two things are VENGEANCE and LOVE, an awful time of trouble and a glorious season of blessedness; or, to speak in scripture terms, "The day of vengeance," and "the year of the redeemed," Is. lxiii. 4. All prophecies minister to this great end. This is the goal towards which all providences tend, and every promise will be fulfilled, when these great events have come to pass.

The very first promise carries these two things in its bosom: vengeance and mercy pervade every syllable of Gen. iii. 15; "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Many thousands of years has this promise been gradually opening. It was at first a lovely bud only, but its leaves shall at length be fully expanded, and all its glories traced. Then shall it be seen that its fulfilment involves in it hell's discomfiture, the church's salvation, the earth's renovation, and what is above all, the Redeemer's glorification. For this, all creation groans, Rom. viii. 20—23; for this, all disembodied spirits long, Rev. vi. 10: this, the Mediator now sits expecting, at God's right hand, Heb. x. 13; it were well, if I could with truth add, for this, all the church on earth pray and hope.

Enoch, as he walked with God, saw this day of terror and of triumph from afar, Jude 14, 15, and made it a subject of discourse to his antediluvian brethren, while earth was yet in her infancy. Abraham "saw this day of the Son of man, and was glad," Gen. xxii. 17, 18; John viii. 56. Moses sings of

* Prophecy, and especially that of the Apocalypse, is given for the illumination of the church in heaven, as well as the church militant on earth, and probably in a far higher degree for the former than the latter. That it is so, might have been inferred from the song of praise addressed to the Lamb, when he had taken the book with seven seals from the hand of him that sitteth on the throne, Rev. v. 8—14. But all doubt on the subject is removed by the words of the angel to John, Rev. xxii. 9, I am thy fellow servant, and of thy brethren the prophets, and of them that keep the sayings of this book.—*Cuninghame.*

mercy and judgment in notes sublimely grand, Deut. xxxii. And every prophet, from Moses to him that lay in Jesus' bosom, prolongs the strain. They *all* bring forth Jesus with his garments stained in the blood of his enemies; they all exalt him to the throne of his glory, with his peaceful sceptre stretched forth over his ransomed flock, and new creation, Rev. xxi. 5. The curse flies before their lofty numbers, and the river of life rolling from their strings, makes to the eye of hope, earth bloom like an Eden, and creation shine in more than its original loveliness; so that the heart of the contemplatist is attuned to join the song of David, "the glory of the Lord shall endure for ever, the Lord shall rejoice in his works."

If the reader will turn to his Bible, he will find that nearly all the prophets end their strains with an account of a time of *trouble, triumph,* and *blessedness,* in which prosperity the nation of Israel are set forth as largely sharing. The same remark holds true with regard to the writings of Moses, the book of Psalms, and the Apocalypse, such a harmony is there throughout the word of God, with regard to these great events. Surely, this deserves the closest attention, and every one may soon assure himself of the truth of this remark.

It is most important that our minds should be deeply impressed with the certainty there is of every word of prophecy being fulfilled. "Hath he said, and shall not he do it?" We should seek to feel as holy John must have felt when the words were spoken in his ears, "THESE ARE THE TRUE SAYINGS OF GOD." If the mind were penetrated through and through with this conviction, then would the study of prophecy become truly profitable; it would humble, elevate and enrich the mind; we should feel our nothingness while standing amidst such mighty wonders—should feel our dignity as the expectants of such glory, and thus made rich in faith, spurn the low things of time, and be found "looking at the things not seen." How then may this conviction be produced, and the steady expectation of "the glory to be revealed" become the habit of the mind? He under whose influences holy men uttered these wondrous oracles, can alone bring the mind into a real belief of them, and profitable communion with them. Without his guidance the study of prophecy will lead to little else than presumptuous speculations and rash surmisings. Let then the eye of the student be up to Him who "hath the seven Spirits of God," and who hath promised to bestow the Holy Spirit as our Remembrancer and Teacher; and, receiving his gracious influences, the prophecies will be studied with right feelings, in a right spirit, and for a right end.

As a means to be used to produce this conviction, the com-

paring of fulfilled prophecy with the events by which it has been accomplished, may be recommended. There was a time, when many, very many things which have now become matters of history, were subjects of prophecy: by musing on these, and beholding the very literal way in which God's providence hath fulfilled them, our faith will be strengthened to expect unfulfilled prophecies to be accomplished *in like manner*. In the "Child born," the "Son given"—in the "King meek and lowly"—in the "Man of sorrows," how *literally* were the words of David, Isaiah, and Zechariah fulfilled!* The history of Jerusalem, and the dispersion of her children, show that the words of Jesus have been fulfilled to the very letter. Babylon Greece, Moab, Edom, Arabia,† all bear witness to the fact that God fulfils his words (not figuratively, but) literally. If then, with these facts before my eyes, I read in God's word the following announcements: "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee." Jer. xlvi. 28; "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," 2 Thess. ii. 8; "I saw one like the Son of man come with the clouds of heaven, and there was given to him a kingdom under the whole heaven," Dan. vii., with a vast number more of similar import, may I not expect judgments on the nations among whom the Jews have been scattered, deliverance to that guilty and afflicted nation, and the personal coming of Jesus to destroy his arch-enemy, and set up his kingdom? If God has hitherto fulfilled prophecy literally, why am I not to expect him still to do so?

Seeing, then, God hath declared that he will effect the mightiest revolutions among the kingdoms of the earth, in order to introduce his own eternal kingdom, Dan. ii. 35; vii. 11; Psalm ii. 9; Jer. li. 20, with what wondering adoration should these records be studied, lest "that day come upon us as a thief," and we are found crying "Peace, peace," till sudden destruction overtake us? With what hope should we look forward to that era of blessedness when the Lord shall take unto him his great power and reign, Rev. xi. 17, cast out the prince of darkness, and fill the earth with his glory!

This reign of blessedness, which is called in Scripture "the times of refreshing," the "times of the restitution of all things,"

* Simpson, in his "Plea for Religion," shows how the prophecies of the Old Testament respecting Christ were literally fulfilled in him in 109 instances: pp. 125—144. See also Horne's Introduction, vol. i. 492—507.

† See Newton's Dissertations, and Keith on Fulfilled Prophecy.

Acts iii. 19—21, the kingdom of Jesus Christ, 2 Tim. iv. 1, the kingdom of our Father, Matt. xiii. 43, "the dispensation of the fulness of times," Eph. i. 10, "the end," and "end of the days," Dan. xii. 13, I shall endeavour to prove is to be brought about by the personal coming and continued presence of Him who is heir of all things, and with whom his people are joint-heirs. To this endeavour I now beg my reader's serious and prayerful attention. Reject not any thing because it may appear new to you, or because it militates against some favourite scheme already embraced; but weigh considerately the testimony of the word of God, and frittter not away its meaning by a vain attempt to spiritualize plain declarations.* The Jews did so as it regarded Christ's humble condition; let us look at them, and tremble to do so as it regards his exalted state and coming glory. It is to be feared that as the first advent of Christ was a stumbling-block to the Jews, his second will be so to the Gentiles; for "when the Son of man cometh, shall he find faith on the earth?" Luke xviii. 7, 8; that is, shall he find faith in his coming as the avenger of his elect? Rev. vi. 9—11; xi. 18. But few believed that the deluge would come, and the coming of the Son of man is compared to the days of Noah.

The plan I shall adopt in treating of this subject will be—to set before you what the Scriptures say about the coming and kingdom of Christ; then to consider the objections urged against this manner of interpretation; and lastly, to show what practical and consolatory considerations arise out of this view of the subject. Before I enter on these points, some few remarks on the present dispensation, and on the concomitants of

* The following admirable rules for the right study of prophecy are found in Bickersteth's "Practical Guide to the Prophecies," a book which fully answers to its title. 1. Seek the teaching of the Holy Spirit. 2. A believing, prayerful, humble, submissive, and obedient state of heart is very needful, to give effect to every other rule. 3. Commence this study with the word of God. 4. Take the plain, literal meaning of the expressions where they are not evidently symbolical. 5. Diligently compare one part of Scripture with another. 6. Carefully mark the Scripture interpretation of prophecies. 7. Note as accurately as you can the line between what has been fulfilled, and what has not. 8. Attend to the prophetic meaning of the Psalms and parables. 9. Study and compare the best interpreters of prophecy. 10. Attain historical knowledge. 11. Keep in view the great end of all prophecy, Christ Jesus. 12. Remember one great use of prophecy is the sanctification of the heart. To these rules some cautions are added: 1. Do not be stumbled at the various and opposing interpretations of good men. 2. Remember an important distinction between the facts predicted and the time when they shall take place. 3. Do not be offended at the reproaches to which the professed expectation of the coming of Christ exposes you from all classes of men. 4. Guard against human systems. 5. Be not afraid to suspend your judgment about more obscure and hidden things. 6. Neglect not prophecy because of the errors, controversies, and misinterpretations of those who have interpreted it.

the Lord's coming, or the antecedents of his kingdom, will be necessary. These last mentioned topics will be briefly handled in the two following chapters.

CHAPTER II.

THE GOSPEL DISPENSATION CONSIDERED; NOT FINAL, BUT PREPARATORY.

Nearly all who bear the Christian name are looking forward for the church of Christ to flourish more than it has ever yet done—are expecting a time when all shall know the Lord. In this expectation the Word of God fully bears them out: but whether this glorious state of things will resemble what is generally expected, or be brought about by the means now used, remains to be considered. It is commonly believed that, in the millennium, churches will exist as they do now; that there will be a universal spread of the gospel; that all possessors of religion will have clear views and glowing affections, and live holy; will have "one faith, one Lord, one baptism;" but whose faith, whose Lord, or whose baptism this will be, that will, like the rod of Moses, swallow up ALL the rest, is not yet settled. This wonderful change is to be brought about (and Jews, Turks, and heathens are to be converted) by God's blessing being poured out on the means now used without the intervention of judgments on God's enemies. Scarcely any alarm is sounded in God's holy mountain; men cry peace, peace, to one another, the Church joins in the cry, and thus the warning voice of God's word is stifled, and baseless hopes are cherished. That the millennium is not the gospel dispensation matured, but a different one, varying from it even as the present dispensation doth from any that preceded it, I believe is clearly set forth in Scripture. It would be premature NOW to produce proofs; they will come forward presently. I no less cordially believe that the millennium will never be brought about by the means now used.* I shall here only assign a few reasons

* "Where," (says Mr. Cuninghame, in his able reply to Dr. Wardlaw,) "does the learned divine discover any trace of a latter-day glory in the absence of the bridegroom, in the apostolic epistles, or the book of Revelation? In the epistles, the *one event* which the saints are said to expect, is *the coming of the Lord*. 1 Cor. i. 7. In the first epistle to the Thessalonians, short as it is, the coming of the Lord is introduced no less than five times; in the second epistle to the same church, it is introduced three times; in the two epistles to

why I do not believe in the universality of the gospel dispensation.

1. If we look back to the commencement of this dispensation, and consider the language of its Founder, it strikes me, we may derive one argument against its universality. Sovereign, eternal, and distinguishing election is a prominent feature of the gospel: it pervades its doctrines, and is exhibited by its triumphs: and there is nothing in the doctrines or triumphs of the gospel, but what confirms the idea, that this election is the *selection* of a few from the many. Our Lord says, "Many are called, but few chosen." Matt. xxii. 14. This passage evidently refers to *the end* of the gospel dispensation; and I argue from thence, that if our Lord would have to know that minority should then be its characteristic, we have no reason to conclude that any such prolific era as the millennium undoubtedly will be, shall take place previous to the end of the gospel state.

But Acts xv. 14—17 casts most light upon the real design and duration of the present dispensation. "Men and brethren (saith James), hearken unto me; Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." It is evident to me, that after the bestowment of the Holy Spirit, (as well as before that event,) the apostles believed that the Jewish nation would be peculiarly honoured of God, and that it was destined to enjoy supremacy among the nations. How could they believe otherwise, who believed and understood what the prophets had written? This, Peter's sermon, Acts iii. 12—26,—the Lord's dealings with him concerning the Gentiles,—and his manner of address to them, Acts x. 28, as also the way in which the brethren dealt with Peter after he had gone in to the Gentiles, Acts xi. 1—4, serve to confirm. The passage quoted above out of Acts xv., is part of an address given by James at a conference held by the apostles at Jerusalem, in order to settle certain matters relating to the believing Gentiles. Among other things, James labours

---

Timothy, we find direct mention of it *three times;* in that to Titus, once; and in the epistles of Peter, it is found no less than five times, besides several allusions to it. Now we challenge Dr. Wardlaw, and the clergy of Scotland, to produce *one passage* in all these epistles, even hinting at the latter-day glory they expect."

to show, that the calling of the Gentiles did not at all interfere with their national hope of the outward glory and spiritual dignity of Abraham's literal children. In doing this, he likewise shows the intention of God concerning the Gentiles, and the nature of that dispensation, which, through the unbelief of the Jews, should principally belong to the Gentiles, Rom. xi. 30. Mark his reasoning: he tells them, (ver. 14,) that God did visit the Gentiles, not to convert all, "but to take out of them a people for his name." He then quotes Amos ix. 11, 12. By comparing together Acts xv. 14—17, and Amos ix. 11, 12, I arrive at this conclusion,—that when the gospel, "the ministration of the Spirit," shall have fulfilled all the designs of electing love, in gathering out of the nations of the Gentiles a people for God's glory, the Jewish tabernacle, which shall lie in ruins while this day of the Gentiles' visitation lasts, shall then be built up, in consequence of the return of him who came first "to his own, and his own received him not." John i. 11; Matt. xxiii. 39. And at the same time, the rest of the nations who had not heard the gospel, together with the remnant of mystical Edom, who should survive the fiery judgments that will accompany the reappearance of the Son of man, (see Amos ix. 11.) shall be blest in the restoration of the Jews,* and shall, with them, seek and serve God, in that glorious dispensation which shall follow upon this; in which he who is now the light of the Gentiles, will be the glory of his people Israel.

2. I do not find that it is any where promised that the whole world shall be first converted, and then ruled by the gospel. It is generally believed that this will be the case, but upon what grounds I know not. That the nations will be all converted is again and again declared; but that this is to be done by the gospel, without any fresh visible manifestation or interference of Divine power is unsupported by scripture evidence. Christ, indeed, commanded his disciples, and he commands his ministers now, to "go into all the world, and preach the gospel to every creature; but what follows, intimates something very different from a universal reception of it: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Our Lord says, Matt. xxiv. 14. "that the gos-

* "No permanent blessing has yet reached the world, but through the medium of that singular people, the Jews."—*Noel's Brief Inquiry.*

Justin Martyr thus speaks, in his dialogue with Trypho: after quoting Isa. lv. 3—13, he says, "These and other similar words spoken by the prophets, O Trypho, are partly spoken of the first coming of Christ, when he was proclaimed as about to appear without honour, and in part of his second advent, when he shall come in glory, and with the clouds, and when your people shall see him, and recognise whom they have pierced."

pel must be preached unto all nations *for a witness*, and then shall the end come." In most instances, it is to be feared, it will be a witness against them, even as the healed leper was a witness against the Jewish priests. The following scriptures (says a writer on the subject) are I think all in which Christ has accompanied his commands of preaching the gospel to all nations, with any approach to explanation for what end it was intended, Matt. xxiv. 14; Mark xvi. 15, 17; Luke xxiv. 47, 48; Acts i. 8. He adds, to assist us in attaching the true meaning to the above, let us consult other parts of Scripture, Psa. ii. 2, 9; Is. xxiv. 1, 3, 21—23; Luke xviii. 8; 2 Thess. i. 7, 8; ii. 7, 8; Rev. xi. 18.

3. Many of our Lord's parables plainly declare, that universality is not a characteristic of the gospel dispensation. The parable of the sower, Matt. xiii. shows that a large majority of those who hear the gospel preached, hear it to no profit; and we have no reason to believe but that this will be the case, as long as preachers go forth to scatter the "word of the kingdom," but it will be otherwise in that kingdom of which they proclaim the glad tidings. The parable of the importunate widow shows what will be the character and employment of the church of Christ, until he comes to avenge her, Luke xviii. 1—6. The parable of the tares and wheat, Matt. xiii. shows that God's church will never be the praise of the earth, on this side "the harvest," which Christ interprets to be the end of the world, or age;* for till that time the wheat and tares are to grow together; but then the ministers of vengeance are "to gather out of his kingdom all things that offend, and that do iniquity, and then shall the righteous shine, as the sun in the kingdom of their Father," &c. Mark! "gather the wicked out," not translate the righteous to heaven. The parable of the net shows us, that as long as it continues to be cast, or as long as the gospel is preached, good and bad will be gathered together. How could that be if the earth was full of the knowledge of the Lord? Where shall we find a sea, or wicked world, for the net to be cast into? The parable of the virgins shows forth likewise, the mixed state of the professing church, at the time that the Son of man comes to put an end to this dispensation, and introduce another, Matt. xxv. 1—10.

4. The gospel itself furnishes a body of evidence against

* So the learned tell us this and similar passages must be rendered; the term "end of the world," both here, Matt. xxiv. 3. and Heb. ix. 26, not referring to the destruction of the material world, as generally understood, but to the closing of the dispensation referred to. The apostle during the gospel age (or dispensation) speaks of "ages to come," Eph. ii. and Isaiah calls "the Saviour, the everlasting Father," that is, as Lowth and others have it, "the Father of the everlasting age."

this idea of universality. *Look at the accounts it gives concerning the number of its votaries.* "Many are called and few chosen." "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." "Fear not, little flock." If ever there come a period during this dispensation, when these descriptions are not applicable, what are we to do with these scriptures? Jesus could not be mistaken. *Consider the promises of the gospel.* Promises of support, deliverance and victory, suited only to those who are in a suffering, tempted, afflicted state. *Consider its precepts.*" "Come out from among them, and be ye separate." "Love not the world." If all fear God, *from* whom are believers to come out? If the world be changed, they must love it. In short, on the supposition of the gospel having a universal reception, that Satan being shut up, and there being no world to persecute, a great part of the Bible would be of little use. Its descriptions would not be right; its warnings would not be necessary; the armour it bids us take would not be wanted. It may be objected, that this applies with equal force to the other view of the subject. Though this is not the place to answer objections, I just observe that I believe, that in the millennium state, a written revelation will be in some measure superseded by the personal presence of Christ and his saints on earth; and I likewise believe that many things in God's word which are applicable to this, will not be applicable to that dispensation. *Once more, consider the directions given.* "Put on the whole armour of God, that ye may be able to stand in the evil day," &c. How could a minister read, or preach from this, if Satan was bound so that he could not deceive the nations? *We are told to pray always,* "Thy kingdom come." Will there ever be a period, on this side of the personal coming of Christ, when the people of God ought not to use this prayer? I believe not. Then when he doth come as King, to establish his kingdom, and not before, "the will of God will be done on earth, as it is done in heaven." The kingdom he will then set up, and into which the righteous will enter and shine, will be the kingdom of their Father, Matt. xiii. 43; xxv. 34; and they are here directed to pray, "Our Father, *thy* kingdom come."

5. The order in which our Lord places the events that are to precede his second coming, will not admit of the idea of a millennium on this side of that great event. Look through the 24th chapter of Matthew, together with the accounts by Mark and Luke, and see if they say any thing concerning a universal reception of the gospel. Surely, (one well observes) our Lord would not have omitted this great event among the rest, as a sign of his coming, had it been antecedent thereto.

After the world had for thousands of years been torn by dissension, and been the scene of every wickedness, such a lengthened period of universal purity and peace must have proved a very notable sign. But the words "*immediately* after the tribulation" prove that the coming of the Saviour shall precede the commencement of the millennium, and therefore, its existence could not have been given as a sign of his coming."* This plain and powerful argument is evaded by saying, that the 24th of Matthew is to be referred to the destruction of Jerusalem; but will any one, after a fair examination of the subject, say that verses 27, 29, 30, 31, and 47 received their fulfilment in that event. Did Christ then send forth his angels and gather together his elect? Did he then make his faithful servants rulers? Again, on such principles of interpretation how is Matt. xxv. 1—13, with the connecting THEN to be interpreted, as it is by all with reference to Christ's second coming, and what right have ministers to make use of the various exhortations in Matt. xxiv., as incentives to watchfulness, seeing the reason why Christ told those to whom he addressed his discourse to watch, is, according to this explanation, long since gone by? Besides, if the parallel passage in Luke xxi. be examined, we shall see that our Lord expressly foretold the dispersion and depression of the Jews—the dispensation of the gospel to the Gentiles—the finishing of both—great and sore troubles; which events were to be followed by his own coming, and the redemption of all who longed for it. This work of ages is thus briefly but luminously sketched by the hand of the great Master of Prophets. "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke xxi. 24—28. Where is there the least hint of a millennium preceding his coming; and if this passage does not refer to his personal coming, it would be difficult to find one which does.

From these considerations it is plain to me, that there is yet another dispensation, which this present one is preparing for, and, in fact, is the herald of: for more than once we read of "the gospel (or good tidings) of the kingdom," Matt. xxiv.

* Begg's Scriptural View.

14; Luke viii. 1. This coming dispensation will be the final one, it will be introduced by the coming of the Son of man and followed by the general judgment; then shall all the glorious promises of God's word be fulfilled; then Christ shall reign triumphantly, and all nations shall be blessed in him. Then shall there be one Lord, and his name one. Ah! could the millennium be brought about by the means now used, and under the circumstances in which the church now exists, what a sad mixture it would be! The servants of God are now crying one against another, instead of crying one unto another, Isa. vi. 3. It will be otherwise when God shall bring again Zion, Isa. lii. 8. "Peter asked leave to build only three tabernacles; but three hundred would not suffice for the present professing followers of Christ, that each may glorify God after his own manner. There 'is one Lord, and his name one;' and one tabernacle will at length suffice for all who worship God in spirit and in truth; and this will be that which God hath pitched, and not man."* O when shall the present state of division and distraction cease, and the church realise the prayer of her great Intercessor, "that they may be all one?" When shall we again behold that goodly sight, "a multitude of believers, all of one heart and one soul?" When shall Christians be as united in serving God, as the heavenly hosts are in praising him? "When the times of refreshing shall come from the presence of the Lord," then shall these things be. But while contemplating and desiring this day of order and beauty, let us not overlook our present advantages and blessings, our present responsibilities and duties. It is very desirable that we should have right views of the *nature*, *importance*, *excellency*, and *termination* of the gospel dispensation; and lest any one should think the foregoing remarks have a tendency to disparage the same, I will, before closing this chapter, make a few observations on these points; also on the *responsibility* of those who live under the gospel dispensation, and the *obligations* of those who profess to be enriched by it.

Respecting its *nature*, the word of God attests it is *spirituality*, and herein it differs from the Levitical dispensation, which immediately preceded it: see 2 Cor. iii. 7, 8. "How shall not the ministration of the Spirit be rather glorious?" This title bears testimony to its *efficiency* and *spirituality*. It is "the power of God unto salvation;" "it is the kingdom of God in the heart," Rom. xiv. 17; which is "righteousness, peace, and joy in the Holy Ghost." Its blessings are spiritual, its subjects spiritual, its rule spiritual. The Levitical dispensation received into its bosom a whole nation; the gospel dispensation,

* Basilicus.

while it proclaims to all the world, "All things are ready, come ye to the marriage," only acknowledges those as its subjects who have on the wedding dress, and who love the bridegroom.

The *importance* of the present dispensation will be seen, by considering the prophecies which predicted its establishment, Isa. lxv. 1;—the promises made concerning it, Isa. lv. 10, 11;—the testimony of the apostle Paul to it, Eph. ii. 11—22, iii. 1—8, Col. i. 26, 27. Oh! how did his heart run over with grateful, wondering praise, as he mused upon the calling of the Gentiles; and beheld them, with the Jews, "builded up, a temple for God, through the Spirit." The glory arising to God from this dispensation shows its importance; the gospel is called "the wisdom of God, in a mystery," the "hidden wisdom," yea, "the glorious gospel of the blessed God." Other dispensations were *wise*, this is *wisdom;* others were *gracious*, this is *grace*, yea, glorious grace, triumphing over sin, and bringing the poor wandering sinner to find rest in God.

The *excellency* of the Gospel dispensation is seen in the change it effects in the hearts of sinners, in the blessings it communicates, and in the certain and glorious hopes it begets and cherishes. It is a matter worthy of most profound admiration and grateful praise, that God should ever bless wretched man with such a revelation of his will, such a dispensation of mercy. Well might angels sing—"Glory to God in the highest, on earth peace, good-will toward man," as they saw the day of salvation dawn with mild and beauteous radiance on this wretched earth, and beheld eternal love give birth to that "acceptable year of the Lord," during whose majestic round, life and immortality should dawn on millions of dead sinners. And our wonder should increase, when we consider that the earth was some thousands of years old in crime, when the mighty scheme of gospel grace was revealed. These two facts cannot be controverted, that while mankind grew worse and worse, every succeeding dispensation of God grew brighter and brighter; until that came, in which mercy takes her stand on Calvary, and pointing to the cross says, *He is able to save to the uttermost.* Look at the state of the world, when "Jesus Christ came into it to save sinners." The first chapter of the Romans describes the Gentile world, and the 23d chapter of Matthew, with few exceptions, the Jewish church. But O, the aboundings of grace, "the word which God sent unto the children of Israel, preaching peace by Jesus Christ," Acts x. 36; and "he came, and preached peace to us (Gentiles) which were far off," Eph. ii. 17. And notwithstanding all the smoke from the pit of hell, and all the ingratitude of man, the gospel sun still shines; the heavenly Dove still broods over the chaos of nature; and sinners still prove that this is "the acceptable year of the Lord."

But the day of salvation must decline, the acceptable year come to an end, and the dark midnight and the time of vengeance must succeed it. Already are the shadows of the evening lengthened out, and the tempest is lowering. Ah! few believe this, and as a snare it will come upon them, even while they are saying, "Peace and safety." Suddenly shall the sun disappear, though they think it hath not reached its meridian height; and with a clap that shall shake heaven, earth, and hell, "the door shall be shut." "Hear ye, and give ear, be not proud, for the Lord hath spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains; and while ye look for light, he turn it to the shadow of death, and make it gross darkness." Isa. xiii. 15, 16. Yes, the Lord hath spoken, and spoken to the Gentiles, and O that all would study the 11th chapter of Romans. "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

But this is not the place to enter upon the consideration of God's reckoning-day with Gentile sinners; only let it be considered, that "the acceptable year of the Lord," is followed by "the day of vengeance of our God." Isa. lxi. 2; lxiii. 4. It becomes, then, an interesting and solemn inquiry, Will the eternal condition of those who have heard the gospel, and been favoured with its privileges, be affected by that connection? Will it be remembered at the judgment throne, that many have heard the word and smarted under the word and yet still cleave to their sins? Let the following scriptures be studied, and who will dare to answer in the negative? if any one will, I doubt not but the great day of God will undeceive him, however deeply prejudice may blind him now.—Matt. xi. 21—24; John iii. 19; xii. 48; xv. 22—24; Acts xvii. 30, 31. Then will it be seen that under the Gospel unbelief is the damning sin, and that neither God's decrees nor man's impotence afford the unbeliever any shelter or excuse. O, how fearful will it be to stand before a despised Saviour, to be judged by a neglected gospel, and cursed by a slighted God! "O, better never to have known the gospel, than to meet with such a doom; Better never to have been born than to meet such a doom! Any thing rather than this: better rather ten thousand times have died a pagan, better have fallen with Lucifer, better have been burnt with Sodom, better have sunk with Babylon, than have lived and died rejecting the Saviour."

Nor is it less important to inquire what is incumbent upon those who have by faith received the gospel: their duty, their privilege it is to spread it; to endeavour to make "manifest the knowledge of Christ in every place." If they feel its power,

know its value, taste its sweetness, let them, while they know they are of God, remember that "the world lieth in the wicked one," and needs the gospel; and that they have a positive command to preach it to them; see Matt. xxviii. 18; Mark xvi. 15. Woe to that professor who, with heathens at home perishing around him by thousands, and heathens abroad perishing by millions, neglects this plain command of Jesus, to pamper the flesh, or hoard up mammon. Yet a little while, and "judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear!" 1 Peter iv. 17, 18.

CHAPTER III.

EVENTS WHICH MUST OCCUR PREVIOUS TO THE SETTING UP OF THE KINGDOM OF CHRIST.

Great and beneficial changes are generally introduced by great and dreadful commotions. This chiefly arises from the opposition made by the old state of things about to be superseded. An eminent writer observes, "In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God that mercy and judgment should as it were go hand in hand. The calling of Abraham and the birth of Isaac were nearly coeval with the destruction of Sodom and Gomorrah by fire from heaven. The exodus from Egypt was associated with the desolation of that kingdom by the ten plagues, and the destruction of Pharaoh and his host in the Red sea. The establishment of Israel in the land of Canaan was affected by the extirpation of a great part of the aboriginal inhabitants. The settlement of the crown of Israel in the person and family of David, was accompanied with dreadful wars. The return of Judah from the Babylonish captivity was preceded by the fall of the empire of Assyria. That dispensation, whereby the Gentiles were brought into the church in the room of the Jews, was followed by the destruction of Jerusalem, with circumstances of so awful a nature, as made it a fit type and emblem of the judgments of the last days. In concluding, therefore, that the glorious inauguration of our Lord in his millennial kingdom, which is to be ushered by his second advent, with the clouds of heaven, shall likewise be signalized

by the most terrific displays of the Divine wrath against an unbelieving world, we not only are guided by the unerring testimony of prophecy, but we might even *à priori*, without any express assurances to that effect, have been led to form similar expectations, from an attentive study of the dispensations of Providence in past ages."*

We now come to consider some of the great events, which must transpire in the world before the glorious kingdom of Christ is set up in it. This if rightly understood is an awful and alarming subject, a subject which the prophicies speak frequently and largely upon. Nations will be reckoned with, long arrears of vengeance will be paid off, thrones and kingdoms will be overturned, all false religions fall, and oppressors feel the weight of God's wrath. These and like things will make way for Him whose right it is to reign. This is the judgment of the quick or living, which is to precede the judgment of the dead, both of whom Christ will judge at his appearing and kingdom, 2 Tim. iv. 1. The nature, progress, and design of these judgments, will be best understood by a diligent search of Ps. ii. 8—12; xlvi. 6—10; Isa. xxiv. 18—22; xxxiv. 1—8; Jer. xxv. 27—33; Dan. vii. 9—12; Rev. xi. 15—19; xiv. 18—20; xvi. 13—21; and xix. 11—21, with many other passages too numerous to cite, to some of which we shall have occasion to refer.

But to particularize; 1. Before the establishment of Christ's reign, *popery must be entirely destroyed.* The kingdom of Christ, and that of Antichrist, cannot be dominant on this earth at the same time. The papacy has been termed Satan's masterpiece,† and the Pope, Satan's Melchisedec; and some have considered that the whole system of popery is an infernal mimicry, or rather anticipation of that kingdom Christ is to set up in the world; something of which Satan might learn from the word of God; and some were foolish enough to prophesy in the days

* Cuninghame's Dissertation, p. 72.

† "Popery was the masterpiece of Satan. I believe him utterly incapable of such another contrivance. It was a systematic and infallible plan for forming manacles and mufflers for the human mind. It was a well-laid design to render Christianity contemptible, by the abuse of its principles, and its institutions. It was formed to overwhelm—to enchant—to sit as the great whore making the earth drunk with her fornications."—*Cecil's Remains*, p. 261.

Dr. Goodwin thus accounts for the rise of popery. "Satan seeing the world was turned Christian, (viz. in the time of Constantine) he applied his government of the world unto the spirits of men, and he would be a Christian too; that is, carry on his designs and affairs under the profession of Christianity. And so that corrupt, ignorant world, that then was, being brooded upon by this spirit that breathed upon these waters, did in the end bring forth a new form of government, and religion of popery; the powers and laws whereof, through Satan's efficacy, the whole world that then was, went again after, and made war against the saints, and overcame them."—*Goodwin's Triumphs*, 286.

of Constantine (Zedekiah-like) that the glorious era described Rev. xxi. was about to be introduced, when, alas! the building of mystical Babylon was going rapidly on. It is impossible to declare the whole truth concerning this *horrible delusion*, which is alike opposed to reason and revelation, to civil and religious liberty, to the interests of man for eternity, and to his happiness in time; it is a "strong delusion," and "a mystery of iniquity;" and it is a most astounding fact, which is a proof of the power of the devil, and the wickedness and folly of man, that Satan should be able to palm such a system upon the world under the name of Christianity, yea, and retain some of the essential doctrines of our most holy faith therein. The characteristics of Christianity are knowledge, holiness, and love; it is most simple, most beneficial, most beneficent; but the characteristics of popery are ignorance, sin, and cruelty; it is a religion of pomp, of darkness, and of blood. Well might John "wonder with great admiration," Rev. xvii. 6; as Mr. Fry observes, "Wonderful indeed must it have appeared in the age of John, that the apostate church should one day possess in sovereign state, the capital of the Roman empire, and should from the seven hills deal out her spiritual corruptions, to intoxicate and subdue the same world that the legions of the imperial city had conquered by the sword. But now we must shut our eyes indeed if we refuse to recognise, in this emblem of "the woman sitting on the scarlet beast," the vaunted apostolic sea of Rome. "Mystery, Babylon the great, the mother of harlots," as the churches in the Roman Catholic communion remarkably express themselves when they speak of the Romish church, "Rome, MOTHER, AND MISTRESS."

The papacy did not spring into being and maturity at once; it was slowly matured, until it reached a height of despotic power before unequalled. It is not our province at any length to trace its growth, or rehearse its deeds of blood. The professing church was judaized, and philosophized, before the time of Constantine, but then it became paganized, and shortly after Satanized. This mystery of iniquity worked in the apostle's days, and during the second and third centuries every kind of heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for popery were thus prepared, and by the union of the church with the Roman state, its foundation was openly laid, and the building rapidly carried on. An orator at Constantinople in the reign of Jovian, 50 years after the accession of Constantine to the Roman purple, says, "In the recent changes (he is adverting to Julian the apostate) both religious, pagan and Christian, have been alternately disgraced by the seeming

acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians."* Surely such religionists as these, must be just such tools as Satan wished for. Thus did the enemy of man mould the professing church of Christ until it exhibited his own image, and wrought the desires of his cruel and malicious heart.

> Curs'd system, bitter root of every crime,
> Of sin the ugliest, foulest incarnation;
> The darkest blood-spot on the face of time,
> Sure source of ruin unto many a nation:
> The bane of peace, the hind'rer of salvation,
> The severer of every tender tie;
> Fountain of broken hearts—true imitation
> Of Satan's regal power and dignity.

A few facts recalled to mind, will show that these heavy charges are not without foundation. Look at its image worship, and other hundred senseless, mischievous mummeries, both for the dead and the living. Think how it takes away the book of life, the lamp of eternity. Consider how it exalts saints and angels, and degrades the Redeemer. Behold its course traced in blood. Who can unfold the horrors of the Inquisition, or number the thousands of the Waldenses, Lollards, and Protestants it hath butchered? What tablet records how many millions of Indians, Spain, now so degraded by her ill-gotten gold, sent into eternity? but there is no end to this tale of woe; France, Spain, England, Ireland, has each furnished hetacombs of victims.† But we are told that popery is changed, and that these things should not *now* be mentioned; but because I believe it is *unchanged*, and *unchangeable*, I have hinted at these things. I

* Jones's History of the Church.

† Joseph Mede reckons up 1,200,000 of the Waldenses and Albigenses, put to death in 30 years.

"It is calculated, that the Roman Catholics, since the rise of persecution in the seventh or eighth century to the present time, have butchered, in their blind and diabolical zeal for the church, no less then 50,000,000 of those they term heretics.

"Since the Spaniards set foot on the shores of America, it is calculated they have butchered 12,000,000 on the continent, besides the many millions who fell in the islands."—*Simpson's Plea*, p. 195.

Popery must bear the blame of this; for the pope, by virtue of his blasphemous title as God's vicar and vicegerent, gave Philip of Spain all those countries, and his blood-thirsty soldiers first took possession of them in the pope's name, and then proceeded to extirpate the inhabitants.

Lorentes calculates that the Inquisition in the Spanish peninsula alone, under the uninterrupted dominion of 45 grand inquisitors, has sacrificed 241,000 individuals.

When Charles 2nd was married to the niece of Louis the 14th, there was an auto-da-fe, in which 118 human beings were sacrificed, in order that a divine blessing might rest upon their nuptials.

believe popery as a system, to be like sin; both may, yea, both shall be annihilated, but neither can be changed, while they live they will retain their nature, and restlessly follow up their grand object, which in both is—DOMINION.

All means will be used, all craft, all lies, all hypocrisy, will be resorted to in order to obtain *dominion*. Let protestants consider two things; that popery is unchanged, and that it is on the increase in these lands. Let us hear their own testimony. In 1812 was published a book presumptuously entitled, "Liturgy, or a Book of Common Prayers, and Administration of Sacraments, with other Rites and Ceremonies of the Church, for the use of all Christians in the United Kingdom;" by which, says Mr. Cuninghame, it is plainly insinuated, that all the protestants of the United Kingdom who reject this liturgy, are not Christians. In this liturgy, the old idolatry of the church of Rome in adoring the sacramental wafer and cup is still retained, as appears by the following words taken from the directory of the mass. "After pronouncing the words of consecration, the priest kneeling, adores and elevates the sacred host (or consecrated bread) and the bell at the altar is rung to give notice to the congregation;" in like manner it is said after the consecration of the cup, "Here also kneeling, he adores and elevates the chalice or cup."

Mr. C. observes, "The following words are taken from the litany, in honour of the blessed Virgin Mary, commonly called the litany of Loretto. We should scarcely believe it possible, that such matter should be published in this enlightened country, in the 19th century, as a form of Christian worship. But as it has been printed, it is fit to make it generally known, in order that all men may see that the Romish church obstinately cleaves to its abominations.

"'We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.' Then come forty-two titles by which they address her, adding after each, 'Pray for us.' Some of these titles are names of Christ, and can only be properly applied to Deity. The following are selected:—'Mother of Divine Grace—Virgin most merciful—Mirror of Justice—Seat of Wisdom—Ark of the Covenant—Gate of Heaven—Morning Star—Refuge of Sinners—Queen of Angels—Queen of all Saints.' After this is added, 'Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.' Such is popery *now*, as it regards its idolatrous worship, and its exclusive spirit; and there is no doubt in my mind but that, if papists had the power they would enforce this religion as heretofore: they must do so, in order to

be consistent, for believing that there is no salvation out of their own church, they must deem any means lawful and right which may bring the wanderers back: 'never mind torturing, or burning the body, so that we save the soul.' This dreadful system is again increasing in our land. The following extract will convey much information on this subject:—'The great and alarming increase of the Romish church since 1818, is not generally known to the Christian public. It becomes, therefore, necessary to state some particulars for the information of protestants, who are not so swallowed up with the politics or the affairs of this world, as to be dead to the interests of the kingdom of God.

"It appears, then, from the Laity's Directory, a Romish work for the year 1814, that the number of chapels of that church at that time, in London and its vicinity, was twenty-two, and in the whole kingdom besides, the number *reported* was only twenty-three.

"Now, however, according to a letter I have recently received from the Secretary of the Reformation Society, the number of chapels in Great Britain (of course excluding Ireland), is 497, and the increase, since 1824, has been eighty-eight, viz: sixty-five in England, and twenty-three in Scotland.

"In speaking of this large increase of their numbers, the advocates of the Romish church use the following language:—'If any proof were wanting of the rapid and wide progress of the (Roman) catholic religion in this kingdom, it would certainly be found in the amazing increase of places of worship, which are springing up in every direction, with astonishing rapidity, throughout this country. Unlike the meretricious exertions of the established churches, raised only to make a show of fictitious numbers; and, after spending large sums of the public money, are left to the delightful solitude of the parson intonating to the deputy below, and receiving the faithful echo, to their mutual edification: the new (Roman) catholic chapels, and the enlargement of others, are solely of necessity, for no other purpose than the reception of an overflowing surplus of persons, eager for the blessings which the (Romish) catholic church alone can unfold and communicate.'"* The same author informs us, that there is a Jesuit's college at Stonyhurst, in Lancashire; and other establishments of a similar character forming, on a very large scale, near Bath and Birmingham. In a late number of the Catholic Magazine, a writer says, "Times have changed very much, and we are not insensible to the exertions of those liberal and enlightened statesmen that brought about the change." He then enumerates some of

* Cuninghame's Church of Rome the Apostacy.

their chapels, together with the number of the congregations connected with them:—"We have now a chapel at Moorfields, which all the world frequents. The Borough Chapel has a congregation of near 20,000; East Lane Chapel 2 or 3000; Virginia Street Chapel, 10,000; Lincoln's Inn Fields, 10,000, at the least; Spanish Place Chapel, 6000. It should be remembered that several *different* congregations meet in each of these places. The same periodical (says the Christian Ladies' Magazine, from which I extract,) contains many exulting announcements of the liberality of nominal protestants, in contributing to the erection of mass houses, and being present at their opening." Supposing, now, for the sake of argument, that we have nothing to fear from popery, as a persecuting power; ought we so contentedly to see it extending its fatal influence, and still shut our eyes to the fact that popery is certainly increasing? Is not this a plain proof of the insufficiency of mere intellect, or the light of science, to preserve persons from falling into the most childish and mischievous superstitions?

But from these facts, which the past and present unfold, let us come to Scripture testimony, and there we shall find the features of this system accurately delineated, and its approaching destruction clearly and solemnly foretold. I shall just point out the places where the description occurs, and hasten on to consider its downfall, and the means by which it will be effected.

In Dan. vii. popery is described as a little horn, growing up among the ten horns of the Roman empire. In this horn were eyes like the eyes of a man, denoting spiritual power, and a mouth speaking great things. In the interpretation it is said, this same horn made war with the saints—that he should subdue three kings; (which history informs us was the case) and that "he shall speak great words against the Most High, and shall wear out the saints of the Most High; and think to change times and laws: and they shall be given unto his hand, until a time and times and the dividing of time," which denotes a period of three prophetical years and a half, or 1260 years, which will be the period of the papal domination.

In 2 Thess. ii. 3—12, is a description of this same evil system, here called "the mystery of iniquity," which the apostle said was working even in his time, but that something withheld it from manifesting itself, ver. 6. This withholding power was the pagan Roman empire; and when this was removed the man of sin was revealed, and for several hundred years the popes and the papacy have been living commentators on this most solemn and remarkable passage; so that almost all students of God's word, as they looked towards Rome, have

said, "There is the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." ver. 4. The following passage also traces some well-known features of popery:—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy,* having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," 1 Tim. iv. 1—4.

In Rev. xiii. there is mention made of two beasts; the former (ver. 1—to 10,) describes the Roman empire, the second (ver. 11—18,) describes the papacy. The description is similar to that of Daniel's little horn. The same power is alluded to by the term of false prophet, Rev. xix. 20. But we hasten on to Revelation xvii. in which the destruction of this enemy to God and man is foretold. Yes, the word is gone out of Jehovah's mouth in righteousness, that Babylon shall sit low in the dust; yea, be debased to the depths of hell: as a millstone is overwhelmed by the ocean, when cast into it, so shall Babylon be overwhelmed by the long treasured-up vengeance of God. Over her the traffickers shall lament; and over her the heavens shall rejoice, Rev. xix. 1—3. Already are the golden harps strung to swell the loud alleluia, when the smoke of her torment ariseth up for ever and ever; and then shall be heard

* "Speaking lies in hypocrisy!" How dreadful must be their case to whom these words apply! What dangerous characters must such be in society—*systematic liars, and consummate hypocrites!* Woe be to the nation that trusts their professions, or even their oaths. I have thought whether the lies here mentioned may not be considered as doctrinal lies, and that at the present time they are spoken in hypocrisy, seeing it has been proved that the Papists deny many things before others which are held among themselves, particularly the impossibility of salvation out of their church, and the duty of the church to punish and put to death heretics. The late protestant meeting has proved clear enough these are their doctrines: and yet some of them talk of charity and tolerance. I should as soon expect to find ease in hell as toleration in popery, if once ascendant. It may be said that thus speaking I am guilty of that with which I charge them. Nay, let them worship as they please, hinder them not by any force; but give them no power to hinder me. It may also be said that protestants are equally intolerant in denying salvation to the Roman catholics. This again must be met with a negative. I believe there have been, and should hope there still are, Christians in her communion, though I think they are very few. Some, in all ages, in that degraded apostacy, have simply clung to the cross, and, in their hearts, counted all else as dross and dung. Query, will popish priests allow their people thus to think concerning protestants? For my own part I heartily wish papists nothing but good, even a real conversion to God; but for their system I feel nothing but utter abhorrence, and an earnest longing for its downfall.

the long-desired announcement, "Alleluia, for the Lord God omnipotent reigneth."

In Rev. xvii. one of the seven vial angels said to John, "Come hither, I will shew thee the judgment of the great whore that sitteth upon many waters." John was then shown this apostate church, under the figure of a woman sitting on a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. There appears to me good reason to conclude that this beast is the Roman empire in its last form of infidelity. As pagan, its symbol was a great red dragon, Rev. xii. 3. As under the influence of popery, it is called a beast rising out of the sea, Rev. xiii. 1—10. But *this* beast is said to rise out of the bottomless pit, or abyss, Rev. xi. 7; xvii. 8.; and to be full of names of blasphemy. Another reason for considering this beast to be the Roman empire in its infidel form is, the office assigned to it, "to hate the whore, make her desolate and naked, and eat her flesh and burn her with fire," ver. 16, (none but an infidel power could do this), and, after having done so, make war with the Lamb, which this beast doth, ver. 14. But it may be asked, does not the vision represent the great whore as riding upon this beast of infidelity? Yes; and this seems to say, that between infidelity and popery there will be, for a time, a coalition; that the latter will owe its support to the former; but that, after awhile, having gained that which it wished by its alliance with popery, and, perhaps, having both joined together to persecute the church of God,* the beast, or infidel power, to whom the ten kings shall give their power, shall destroy the whore by the agency of these kings.

We have had some foreshowing of this in the French revo-

* It is an important question whether the church of God has reason to expect another period of persecution. Many of our old writers expected that popery would gain the ascendancy, and again oppress God's church. Dr. Gill says, "Before the utter destruction of Antichrist, he shall go forth again with great fury to destroy:" he then applies Dan. xi. 45, to Great Britain,—*Watchmen's Answer*. Mr. Cecil observes, "The Church has endured a PAGAN and a PAPAL persecution: there remains for her an INFIDEL persecution; general, bitter, purifying, cementing." Those who expect another persecution, in general consider that the witnesses are not yet slain, Rev. xi. I would speak with diffidence on such a deep subject, but I cannot help thinking that this scripture remains yet to be fulfilled. But even if that be fulfilled, I have thought some further trial yet awaits the church, out of which the Lord will save her, answering as a parallel to the trial of the Jews, Zech. xiv. 1. 2. Still, as I have said elsewhere, there appears to be much mystery around this subject; and, no doubt, there are wisdom and love in this, that we might not say such and such things *must* happen before the Lord comes. If we are prepared for his coming, we shall be prepared for whatever trials await us. If we are but "diligent to be found of him in peace, looking for and hasting unto the coming of the day of God," then persecution shall not affright us, this seducing world allure us, or the coming of our Lord Jesus Christ injure us.

lution and its effects.* Popery has already suffered much from infidelity; and notwithstanding their apparent agreement in these liberal days, it must suffer still more from its iron hand. But still it is plain from the word of God, that however the ten kings may waste the whore, there is to be some signal and finishing act of vengeance, which will complete the work of destruction. This is set forth by the angel's throwing the millstone into the sea; and Rev. xviii. 8, her plagues are said to come in one day; the false prophet perishes finally with the beast and the kings of the earth, Rev. xix. 19, 20. The strong hand of Zion's avenger will hurl her down from her eminence, drag her out of all her fastnesses, and give her an eternal portion in the lake which burneth with fire and brimstone, together with the beast on which she rode, even all who helped forward her deeds of idolatry, superstition, and blood. Rev. xix. 20.

There is one consideration connected with this subject which claims our most serious attention. How wide, how searching will those judgments be by which Babylon shall be destroyed! Where is the church that hath not been contaminated by her poisonous breath, that doth not manifest somewhat of her spirit and conduct? Persecution, pharisaism, heresy, formality, outward show, crying up of the creature, are but too manifest among professors;—in some, one anti-Christian feature is exhibited; and in some another—but are any wholly free? Instead, then, of one sect quarrelling with another—had we not better be found praying, both for ourselves and them, that God would give us all humility to unlearn what is wrong, and honesty to avow it? Surely all classes of religious professors need much purification. "And behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave neither *root* nor *branch*." Isa. xiv. 22, 23; Mal. iv. 1. It is easy to cut down a tree, however great and lofty; this may be done without much disquieting the soil around, but in order to pull up every root and fibre of an ancient tree, the ground all around must be moved and separated. Thus will the whole of Christendom be shaken by the rooting up of Babylon; nothing but pure truth will escape; God will deliver all beside over to infidelity,

* France contained, before the revolution, 1793, upwards of 366,000 secular and regular clergy, beside an immense number of nuns. About 24,000 priests were butchered during the revolution.

In the whole of Christendom, there were no less than 225,444 monasteries, about 150 years ago: 3180 were suppressed by Henry VIII., and his predecessors, in England; there were 50,000 persons in them.—*Simpson's Plea.*

and the fire of wrath. That beast of hell will, doubtless, seek to devour truth likewise, and to destroy those who love it; but truth is immortal;—the teeth of time, the rage of hell, and the violence of infidelity cannot destroy it, nor ultimately injure its honest professors; for he who sitteth above the water-floods hath said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10.

One thing yet remains on this head, which is, to show how the destruction of popery, and the coming and kingdom of Christ, stand connected with each other in God's word. This is set forth in Dan. vii. 8—14, 24—27; where papacy is described under the symbol of "a little horn speaking great things," in consequence of the blasphemies uttered by this ecclesiastical power, utter destruction from God overtakes it, as likewise, at the same time, the whole of the beast, or Roman empire, out of which this little horn grew, Dan. vii. 11. Now mark when this is done; the Son of man comes with the clouds of heaven, (ver. 13,) which is a symbol that is always attached to the second advent of Christ; compare with this text, Matt. xxiv. 30; xxvi. 64; Acts i. 9—11; Rev. i. 7. It may be objected, that the text does not say that the coming of Christ follows *immediately* on the destruction of the fourth beast; centuries may pass between. I answer, allowing this idea to be true, then it follows, that the kingdom of Christ must likewise be postponed; for it is positively asserted, that this kingdom is subsequent to the coming of Christ with the clouds of heaven. But a consideration of the 22nd, 26th, and 27th verses of this chapter will show, that the coming of the Redeemer is at the destruction of the fourth beast.

The next passage I would point out is 2 Thess. ii. 8. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The connexion very plainly speaks of Antichrist; and that the text just quoted refers to a personal coming, is, to me, very apparent. In the preceding epistle, the apostle had spoken much concerning the Lord's second coming. No one can or doth deny, but that 1 Thess. iv. 13—18, v. 1—4, refer to it. It seems that the Thessalonians thought, from what the apostle had written, that this great day was very near; he therefore tells them, 2 Thess. ii. 3, that this supposition was unfounded. His mode of addressing them is very peculiar and beautiful. He beseeches them by the coming of our Lord Jesus Christ, and by our gathering unto him, (by which he means the resurrection of the saints,) not to be soon

shaken or troubled, as that the day of Christ was at hand; for *that day* shall not come except there be a falling away first; and then he gives a description of this falling away, 2 Thess. ii. 1—3. Now I ask what day can he refer to? Is it not the day of *his* coming,—the day of *our* gathering? And mark! he doth not say that a millennium must come before that day, but an apostacy; and then, when that man of sin hath been revealed and completed, that day shall come, and our gathering shall come, and he will destroy that wicked with the brightness of his personal coming. As many, in the face of all this evidence, will apply this eighth verse to a spiritual coming, I beg leave to quote the following hints upon it. "This *coming* must therefore be before the millennium; and if it be of a personal nature in the second verse, it must be the same in the eighth. The same word is used in both cases; and to imagine that the apostle, while professedly correcting a mistake into which his readers had fallen, about the *personal* coming of the Lord, should, instead, inform them of the period of a *spiritual* advent, without giving them any intimation of the substitution, is to suppose him guilty of a sophism which would not be practised by any honest man. Besides, it deserves to be remarked, that the word here translated '*brightness*,' Parkhurst observes, the Greek writers particularly apply to *the appearance of some deity*. In scripture it is never used but to denote a personal manifestation, as in the following passages relative to Christ's glorious *appearance* at his return, see 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Titus ii. 13. In these instances, the word translated '*appearing*' and '*appearance*,' is the very word translated '*brightness*' in the passage before us. How then is it possible to evade the conclusion, that Christ's return will take place at the destruction of Antichrist!"* I conclude this part with repeating, with some little variation, the apostle's words, Let no man deceive you, for *that day* will come when there hath been a falling away, 2 Thess. ii. 3. "Therefore, brethren, let us not sleep, lest that day should overtake us as a thief."

2. Mahometanism must be destroyed to make way for the kingdom of Christ. Long hath this abomination profaned and degraded both scripture and classic ground. Age after age has the wild shriek of agony and despair, caused by the sting of

* *Begg's Scriptural View*, p. 146, 147.—If, says Mr. Cuninghame, neither of these nouns, *brightness* or *coming*, when used singly, even in the original Greek denotes a spiritual advent, much less can they when *conjoined;* and if each of them when employed *separately*, indubitably means a personal corporeal manifestation and presence, much more must they when united. So that if the foregoing expression does not mean the personal and glorious advent of our Lord, then is human language incapable of being interpreted on any fixed principles.—*Pre-millennial Advent.*

these locusts, resounded. The groaning earth has drunk up oceans of human blood, which the swords of Mahomet and his successors have caused to flow. But the crescent waxeth pale. Those who have long been slaves to the Turkish despot, now begin to inhale the air of freedom, and once more to feel themselves to be men. The tyrant trembles in his den, and, almost without any resistance, sees his fairest provinces shorn off. All these are proofs that he shall soon come to his end, and none shall help him.

In Rev. ix. 1—21, we have an account of the character and actions of this dreadful power. Ver. 1—11 describe the Saracens: from 12 to end the Turks are set forth; but it is with their *destruction* we have now to do. Dan. xi. 36—45, has, by many able commentators, been considered as setting forth the character, progress, and fall of the Mahometan power. Now connect the close of the 11th chapter with the beginning of the 12th chapter. When this prince comes to his end, Michael, the *great prince*, stands up for the children of Daniel's people, or the Jews. The consequence will be, that there will be a dreadful and unequalled time of trouble. The Jews will be delivered—a resurrection will take place, when all the faithful servants of God will be rewarded, see Dan. xii. 1—3. I would observe, that the passage just referred to in Dan. xi. has been, by other commentators, applied to the personal infidel Antichrist, who consider that it was partly fulfilled in that most extraordinary character,* Napoleon Bonaparte, who they think was the seventh or short-lived head of the beast, Rev. xvii. 10. In the eighth head, Rev. xvii. 11, they consider the rest of this scripture will be fulfilled. There are also the same differences of opinion respecting the little horn of Dan. viii. 23, some applying it to Mahometanism, and others to the eastern Roman empire. But there is one passage which we

* "Napoleon was thus called because he was born on the saint's day who bore that name: it signifies, 'lion of the desert,' which he was very fond of observing." The following extracts from his proclamations in Egypt, show he richly deserves all that has been said of him as an infidel and despiser of every thing sacred—"In the name of God, gracious and merciful. There is no God but God; he has no son nor associate in his kingdom." "The French adore the Supreme Being, and honour the Prophet and his holy Koran." Again, "I reverence, more than the Mamelukes themselves, God, his Prophet Mahomet, and the Koran." In a conversation with Mahometans, he said, "I thank thee, Mufti: the Koran delighteth my soul, and is the object of my contemplation: I love the Prophet, and I hope ere long to see and honour his tomb, in the Holy City. But my mission is first to exterminate the Mamelukes."

The self-righteousness of this extraordinary character is as evident as his infidelity. He said, at St. Helena, "One fact most extraordinary, and, I believe, unparalleled in history, is, that I rose from being a private person to the astonishing height of power I possessed, without having committed a single crime to obtain it. If I were on my death-bed I would make the same declaration."—*Ireland's Life.*

may with more confidence apply to the destruction of the Mahometanism, viz. Rev. xvi. 12—15: "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up." The sixth trumpet called the Turks into political existence, Rev. ix. 13—21: the sixth vial exterminates their power from the prophetical earth. If we look at Rev. ix. 14, we cannot but see that the river Euphrates is a symbol of the Turkish empire. Indeed this is one point on which almost every commentator on prophecy agrees (except those who consider the Apocalypse as all unfulfilled) however different their views may be on other points. It is nearly as generally allowed that Rev. xvi. 12, refers to the same people; and most modern writers avow their belief that we are living at the very time when this drying up of the Euphrates is going on. And who that looks at the history of the Turks for this last few years, but must see it? How gradually has their strength been dried up and wasted! How have the tributary streams that fed their flowing might of empire been cut off! The Russian sun has exhaled many of their resources, and their own faithless banks have let their waters run to waste.

Not to notice, at present, other things contained in this vial, which are evidently likewise fulfilling, I pray you consider the 15th verse, "Behold I come as a thief," &c. It is as if our Lord had said, "When you see the Turkish power dry up, and all her glory to fade slowly and irrevocably away: when you see evil in its threefold form of tyranny, superstition, and infidelity, more busy than ordinary, *be you sure my coming is not far distant;* and having given you this plain warning, a warning that all may hear and understand if they please, *expect no other;* for, 'behold I come as a thief.'" It may be objected that this coming is not a personal but a spiritual one. But I ask, on what authority is this assertion made? The comparison made use of, viz., that of a thief, is altogether against it. A thief comes really and personally; not figuratively, nor even by proxy. And all the parallel passages are against this interpretation. Look at Matt. xxiv. 42—44; Luke xii. 38—40: 1 Thess. v. 2—4; 2 Pet. iii. 10; Rev. iii. 3; if these mean a personal coming, so, I argue, does Rev. xvi. 15. Every stroke, then, of God's providence on the eastern Antichrist, is a warning voice to Christendom to prepare for her Lord's speedy coming.

3. The overthrow of tyranny, and the destruction of the fourth beast, as now existing in ten kingdoms, is another thing that must take place before the kingdom of Christ can be set up. Almost every one knows that the four beasts which Daniel saw (chapter vii.,) mean four successive forms of tyran-

nical dominion, viz., the Babylonian, Medo-Persian, Grecian, and Roman empires. The political existence and superiority of the last beast still continues in ten kingdoms, which include most of the nations of Europe, and which are set forth by the ten horns of the beast. The great image in Dan. ii. teaches us the same things. Both of these passages inform us that a heavy weight of divine vengeance will fall upon the ten kingdoms of this fourth tyranny; and that after this, the kingdom of Christ will be set up. In Dan. ii. this judgment is set forth by the figure of a stone smiting the ten toes (which symbolize the ten kingdoms,) and pursuing the work of destruction until the whole of this great image becomes like the chaff of the summer's threshing floor, and is carried away of the wind, while the stone becomes a great mountain, and fills the whole earth, Dan. ii. 35, 44. In Dan. vii. 11, the judgment is likened to sword and fire.* In both places the judgment commences with the fourth beast, falling dreadfully heavy on the ten kingdoms, and in both instances these acts of vengeance are succeeded by a peaceful and happy reign.

Many, very many other passages which refer to the great event might be here introduced. Is. lxiii. 1—4, will then have its fulfilment. Then will Armageddon's blood-stained field be no longer the subject of speculation, but the place of awful retribution, Rev. xvi. 16. But the plainest and most awful description of this dreadful event is recorded Rev. xix. 11—21; read this passage together with Is. xxiv. 19—23; xxx. 27—30; lxvi. 15, 16; Joel ii. 1—11; iii. 1—16; Zep. i. 14—18; Hag. ii. 22; Matt. xxiv. 21, 22. It would be easy for me to fill pages with references, but I beg my reader to turn to that awful burden of the prophet Jeremiah's xxv. 15—38, the reading of which is enough to make our ears to tingle, and our cheeks to gather paleness. If we consider aright these passages, we shall see the propriety of our Lord's language, Matt. xxiv. 21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." There are two or three other places where similar language is used, which may be profitably quoted: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it," Jer. xxx. 7. "And there shall be a time of trouble, such as never was since

* "Closely connected with a pouring out of the seventh vial, is the total destruction of Babylon the Great. Independent of her other plagues, which shall come upon her in one day, death, and mourning, and famine,—she shall be utterly burned with fire." Now it is well known to those persons who have visited Rome, that the city is built on subterraneous fires: sulphur impregnates the soil."—*Millennial Church.*

Many commentators are of this opinion.

there was a nation, even to that time, and at that time thy people shall be delivered." Dan. xii. 1. "There hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel ii. 2. Now, taking these four passages together, I infer two things from them: 1. That the passage quoted out of Matt. xxiv. 21 was not completely fulfilled at the destruction of Jerusalem; the reason is plain and unanswerable; there cannot be two days or times of trouble, of each of which it may be said by God, who knoweth all things, "*There is none like it.*" If one passage refers to the destruction of Jerusalem, *all must.* If any one asks why may not all refer to that event, I answer, because both Daniel and Jeremiah say that this time of trouble is to be the immediate harbinger of deliverance to the Jews; "at that time (says the former) thy people shall be delivered," but every one knows this was not the case at Jerusalem's destruction. It may be inquired, What do you gain—this being allowed? The answer is, We arrive at a certainty that Matt. xxiv. and parallel passages look forward to the personal coming of Christ, and we are thereby enabled to identify the coming of Christ with the time of universal trouble. 2. I infer that the desolations which will overwhelm apostate Christendom, the seat of the fourth beast, will be more dreadful by far than those which overwhelmed the Jews. To those who have taken a glance at Josephus, this is an appalling consideration;* but who can deny it if they believe the scriptures quoted above? The desolation will be more extensive;—that was confined chiefly to a city and wholly to a province; but this awful whirlpool will involve in its vortex great and mighty nations. We may expect it likewise to be attended with more dreadful circumstances than even the war of Titus. Look at the first French revolu-

* According to Josephus there perished in Judea and the neighbouring countries 1,357,660 Jews, 97000 were doomed to slavery, 11,000 starved to death, besides an innumerable multitude which perished in woods, caves, deserts, &c. If this be but a chastening in measure, compared with the full end God will make of the nations among whom they have been scattered, Jer. xxx. 11, we may well say, "Alas! who shall live when God doeth this?" and that this desolation of the Jews is but a type of the greater destruction of the Gentiles, there is every reason to conclude.

I would also just observe, that by comparing Matt. xxiv. 21—28 with Luke xxi. 22—27, we shall perceive that the tribulation spoken of takes in the whole time of the Jews' troubles, including their conquest by the Romans, their long dispersions, and their great afflictions at the time of their restoration. "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luke xxi. 24; then comes a description of those political convulsions which shall usher in the coming of the Son of man. This is the climax of the day of tribulation, to which Daniel, Joel, and Jeremiah refer in the passages above cited. See this subject ably handled in Abdiel's Essays, 123—129.

tion, and its wide-spreading consequences, as a sample.* And have we not sinned against greater mercies and under a nobler dispensation than the Jews did? We have. And have not the European nations hated truth, despised and persecuted its ministers—trampled under foot the afflicted Jews—made religion a pretext for unjust and bloody wars—a stepping stool for ambitious men and a tool of the state? Doth not the blood of the martyred saints cry from the lonely valleys and bleak mountains—from the dungeons and market places of *every* nation who have named the name of Christ! Do not the living and the dying groans of millions of negroes urge forward the car of vengeance loaded with heaven's heaviest woes, towards cruel, bloody, slave-making, slave-holding Europe? Even now, sometimes, the dismal, foreboding fear fills every heart, and runs from man to man, from king to peasant, from nation to nation, "Alas! who shall live when God doeth this?"

Let us all seriously consider that our beloved country forms a part of the doomed image.† Without question she was one of the ten horns of the beast; and in Rev. xvii. 12, we find that

* "The sittings of the famous French Convention lasted for a period of thirty-seven months and four days, during which time the death-warrant of Louis XVI. had been ratified, thus consigning to the scaffold the successor of more than a hundred kings; while France becoming a military nation, sent nearly two millions of men into the field to repel her enemies. During the continuance of that government 11,210 laws had been enacted. 360 conspiracies and 40 insurrections denounced, and 18,613 persons guillotined. The civil commotions at Lyons and Marseilles cost the country 31,900 souls, 14,300 were destroyed at Toulon, and in the south 750, subsequently to the decapitation of Robespierre. In La Vendée 900,000 individuals were sacrificed, and 20,000 dwellings razed to the ground, independent of which, several thousands committed suicide, or became insane from the daily horrors witnessed. In the colonies 124,000 whites and 60,000 men of colour were slaughtered. The effects of war consumed at least 900,000; and 24,000 royalists were banished from their native country: yet this very republican government, that had witnessed the flowing of such an ocean of human blood, concluded its memorable career by a decree, enacting that, upon the termination of the war, an abolition of the punishment of death should take place."—*Ireland's Life of Napoleon.* May the Lord preserve Britain from such madness.

† Mr. Habershon observes, "There appears to be no exception made in the denunciation of wide-spread ruin and desolation coming upon the world, in favour of any people except the literal Israel, and a spiritual people, typified in Rev. vii. by that nation."

If we look at the increase of crime—the abounding of infidelity—the spread of popery—have we not, as a nation, reason to fear? Never, surely, were those two judgment-attracting sins, drunkenness and uncleanness, at such a fearful height as they are now. Who can think of more than £20,000,000 spent every year on ardent spirits—of 80,000 profligates in the streets of our metropolis—of hundreds of thousands who regularly profane the Lord's day, without trembling for the consequences?—*See Noel's State of the Metropolis.* It may be pleaded that God is making use of this country to spread his truth, and that religion is increasing among us; and so it was at Jerusalem, just before their destruction; multitudes of them believed, Acts v. 14; vi. 7; their heralds went forth with the gospel—but yet Jerusalem fell. "Revivals of religion (says Mr. Douglas) have often gone before the destruction of the nations in which they have taken place."

all ten serve the infidel power, as they had before served the papal power. Our country is stained with spiritual fornication, with cruelty, with oppression—and shall we escape? God hath been favourable unto us, he hath honoured us greatly; how have we repaid him? And will he not be avenged of such a nation as this? Very appropriately hath the poet put the warning voice into fallen Babylon's mouth:—

> "Cry aloud! thou that sittest in the dust;
> Cry to the proud, the cruel, and unjust.
> Knock at the gates of nations; rouse their fears;
> Say wrath is coming; and the storm appears:
> But raise the loudest cry in British ears."
>
> COWPER.

O let all the saints of God seek the throne of grace, and there wrestle for their guilty land; that God in the midst of wrath would remember mercy, and if God does not cause the storm to pass by our nation, *they* shall hear a voice inviting them to their chambers till the indignation be overpast.

If any will still maintain that Christ's kingdom will come without any of these acts of vengeance, and by the various means now used, I must leave them to enjoy their pleasing delusion;* still I must say that I think in this respect the fears of most belie their hopes, Luke xxi. 25, 26. But Christian, recollect what is your exalted privilege: "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," ver. 28. What redemption is this, but that spoken of Rom. viii. 23. Eph. i. 14?—even the redemption of the body from the grave, and the redemption of the inheritance; and this by the actings of almighty power, putting God's people into the possession of a glorified body and a glorious inheritance. Then will the expectations of the Mediator be realized, Heb. x. 13; the longings of separate spirits be fulfilled, Rev. 5. 10; vi. 10; the groanings of saints on earth be over, 2 Cor. v. 2—4; and the triumphing of the wicked be no more. I ask, Are not the things our Lord mentions, Luke xxi., *beginning* to come to pass; then lift up your heads, ye saints; fear not, for your Redeemer cometh; and

* It was not very probable, according to reason, that Babylon and Jerusalem should be overturned as they have been. "If (says Mr. Habershon) ever there was a city that seemed to bid defiance to any predictions of its fall, that city was Babylon." But where is she now? "Lo! Babel's desolate, and God is true." The same writer thus speaks concerning Jerusalem. "At the time of the Saviour's delivering his prophecies there was perfect peace; they retained their own laws, and were living under the protection of the Roman empire; no sign of change appeared." And this is another proof of the deceitfulness of present appearances, and the suddenness of Divine judgments. "When they shall say, Peace and safety, *then* sudden destruction cometh."—*Dissertation*, p. 125, 161.

though the nations tremble, let the people rejoice. We learn, then, *that the troubling of the nations—the coming of Christ—the resurrection of the saints—and the consummation of redemption, are synchronical, or nearly so,* see Luke xxi., 25—28. Matt. xxiv. 29—31; and that a readiness and preparation of mind in the saints are closely connected with a believing realization of these subjects.

4. The return of the Jews to their own land, and their acknowledgment of Jesus as the Messiah, must precede the establishment of Christ's kingdom. I shall not touch upon their past history, but endeavour to point out what events yet await them, and to show that their national restoration and conversion are identified in the Scriptures with the second coming and glorious kingdom of Christ.

That remarkable and once highly favoured nation shall not always remain homeless wanderers; long have they been, as the poet describes them, "tribes of the wandering foot and weary breast;" but the wandering foot shall yet again press the soil of their fathers, and the weary breast shall cease to long in vain. The joy experienced by their ancestors when the jubilee trumpet sounded from hill to hill, shall be nothing to the joy they shall feel in that day when the great trumpet shall be blown, and when they that were ready to perish shall come and worship God in the holy mountain, Isaiah xxvii. 13.

I will now produce a few scriptures out of a vast multitude, in confirmation of the assertion that Israel shall return to and possess Canaan again. I begin with the original promise made to Abraham, Genesis, xiii. 14—17: "And the Lord said unto Abraham, Lift up thine eyes, and look from the place where thou art . . . . for all the land which thou seest, *to thee will I give it, and to thy seed for ever.*" Here God fulfils the promise he made, Gen. xii. 1. With these scriptures compare Gen. xvii. 7, 8:—"And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God;" also Gen. xxii. 17, where God confirms all by an oath. Taking these scriptures all together, I arrive at the following conclusions:—1. That the original and mother promise of Canaan to Abraham and his seed, was free, sovereign and unconditional. There is no condition or stipulation, but God positively undertakes for all: *I will give; they shall receive and possess.* Is it not then fair to conclude, that though the sins of the Jews may deprive them of the enjoyment of Canaan for a time, they shall

at last enjoy it again, by virtue of the original promise? 2. That the gift of Canaan is by an everlasting covenant, and for an everlasting possession. 3. That all these previous promises were afterward confirmed by the oath of God, Gen. xxii. 16, 17.

There is another consideration connected with this promise to Abraham worthy of notice. The Jews have never as yet possessed and enjoyed to the full extent all the land God promised to Abraham. During the reign of Solomon, he *ruled* over the whole; but Israel's tribes did not possess it. Whether this domination, considering the short time it lasted, is a fulfilment of those absolute and splendid promises God made to Abraham, judge ye. This is not the way the faithful God fulfils his promises. If the Lord has not as yet fulfilled *all* he promised to Abraham, on account of Israel's sins, it does not follow but that he will, seeing it was, as we have noticed, unconditional: see Lev. xxvi. 44, 45, where God declares that not all their aggravated sins shall cause him to break his covenant. O how sweet does he break in upon the story of his people's rebellion, with a "yet for all that!" Micah likewise, in speaking of the restoration of the Jews, the terror of the nations, and the pardoning grace of God, thus concludes his prophecy by celebrating divine faithfulness:—"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii. 20. Here he shows us that, in the latter-day restoration of the Jews, God's power will go forth to give a glorious and perfect fulfilment to the promise made to Abraham. Turn next to Deut. xxx. 1—5: here the Lord promises to gather them from the outmost parts of heaven, to bring them into the land that their fathers possessed, and promises that they shall possess it, and be multiplied above their fathers. This has not been done, for at their return from Babylon they were not a tenth part so many as came out of Egypt; neither is there any reason to suppose that they were ever so numerous as in Solomon's time. It may be said that the scripture just quoted is conditional. True; but God undertakes for that also: "They shall come with weeping, and with supplication I will lead them," Jer. xxxi. 8, 9. In the song of Moses, Deut. xxxii., we have a complete prophetical history of the Jews, from their coming out of Egypt till the latter-day glory: we are also taught much concerning the Gentiles' dispensation of mercy, and the destruction of the oppressors of Israel. I will attempt a brief analysis of this wondrous song. After the invocation and ascription, verses 1—4, the prophet, 5, 6, touches a mournful string, and reveals what God had disclosed to his prophetic eye of Israel's ingratitude. In order to set forth the

heinousness of this, 7—14, he, in a lofty strain of poesy, declares God's great love to, wondrous care of, and infinite benevolence towards this ungrateful people. He then, dropping from these sublime heights, more fully exhibits, 15—20, their rebellion and its sad consequences. Verse 21 contains God's resolution to call the Gentiles, who are here termed "a foolish nation," see Rom. x. 19, which act was designed to move Israel to jealousy (this is the mystery discussed in Rom. xi.) In 22—25 we have an account of the miseries endured by the Jews, after they, as a nation, had put the gospel from them, and the Gentiles had received it. Josephus's history of the Jews is a terrible comment on these verses. Verses 26, 27 reveal some of the deep thoughts of Jehovah, and manifest the workings of his mind over Israel, Hosea, xi. 8, 9: he would not scatter Israel into corners, nor make a full end of them, lest the Gentiles should be "high-minded:" no; the Jews were to remain among the Gentiles scattered and peeled, but not destroyed, in order that the Gentiles might learn to be humble before God, and to tremble at his majesty.* God speaks after the manner of men when he says, "I feared the wrath of the enemy." Verse 28 contains a description of the Gentiles, whence it would seem that they have not learned wisdom from God's dealings with the Jews, nor taken the apostle's advice, Rom. xi. 18, 20, 25. They have ceased to fear, and become high-minded: their language is, the Jews are nothing, we are all; they were broken off that we might be grafted in; if ever they are grafted in, it must be into us, and not into their own olive tree, Romans xi. 24. This is the language of Gentile infidelity, for professing Christendom in general is as much opposed to God's calling and exaltation of the Jews, as the Jews were to the calling of the Gentiles: both of them have, in general, mistaken the nature of their respective dispensations, and the nature of God's promises.

In verse 29, the prophet utters a mournful lamentation over the Gentiles, similar to that which our Lord uttered over Jerusalem. He expresses, likewise, a strong desire on their behalf, in which we see that their great failing, is not considering their latter end, viz., the close of their dispensation, and coming of their Lord, a subject on which their great Teacher dwelt much and often, but which they put away, saying, *His coming is not yet.* This is for a lamentation, and shall be a la-

* "God will not quench nor slay them quite,
But lifts them like a beacon light
Th' apostate church to scare:
Or like pale ghosts that darkling roam,
Hov'ring around their ancient home,
But find no refuge there."—*Keeble.*

mentation. "When the Son of man cometh, shall he find faith on the earth?" Verse 30 shows that it was the hand of God, and not the might of man, that brought such terrible discomfiture on the Jews: ver. 31—33 give an account of the grand apostacy of the Gentiles, and the degraded state it reduced them to: ver. 34—42 in most sublime terms set forth God's vengeance on the enemies of the Jews. In these verses, the judgment of anti-christian nations is awfully portrayed; after which, the song thus concludes—"Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful *to his land* and *to his people.*" The people here spoken of doubtless are those who in verse 9 are said to be the Lord's portion, even Jacob. The land is that which the Lord careth for, and upon which his eyes are from the beginning of the year even unto the end of the year, Deut. xi. 12. Mark, the land and people are distinguished; so that the upshot of this wondrous strain of prophecy is, that God possesses Israel, his portion; and his portion possess their inheritance; and mercy, boundless mercy, is the cause of all, according to God's promise concerning Ephraim, "I will surely have mercy upon him, saith the Lord," Jer. xxxi. 20.

After Moses had concluded this song, he blessed the people; (Deut. xxxiii.) as Jacob had done before him, but with this difference; Jacob's announcements contained evil as well as good, prophecies of afflictions as well as prosperity; but Moses only spoke of good; of prosperity and glory. The reason for this difference I believe to be, that Jacob surveyed Israel's tribes from the moment he spake downward through distant ages, whereas Moses overleaped "the long, long age of guilt and pain," and viewed Israel from where his song ended, so that Moses' benedictions shall yet be possessed by Israel, when the Lord sets his hand the second time to recover them. After he has thus blessed them, he concludes with a sweet and rapturous strain, descriptive of Israel's blessedness under the reign of their Messiah, which thus concludes: "Israel shall then dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew. Happy art thou O Israel! who is like unto thee, O people saved of the Lord? the shield of thy help, and who is the sword of thy excellency; and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 28, 29. Having thus sung, he went up Pisgah's mount, saw the land that was to be the theatre of so many wonders both of judgment and mercy, and the seat of so much glory and blessedness, and having gazed around—he died.

"Softly his fainting head he lay
Upon his Maker's breast;
His Maker kissed his life away,
And laid his flesh to rest."

Having thus gone his way, he rests; and when the end of the days come, shall stand in his lot, Dan. xii. 13. With him may we be numbered, Amen. I cannot dismiss this subject, without just asking the unprejudiced reader, whether in Israel, as a nation, Deut. xxxiii. 28, 29, quoted above, has yet been fulfilled. If he will turn to Hosea ii. 19—23: xiv. 4—8; Joel iii. 16—18; Ezekiel xxxiv. 25—27; he will find that these verses are strictly descriptive of their restored and glorious state.

From Moses let us turn to David. In Psal. cv. 6—11, we have plainly set forth the certainty of Israel's possessing Canaan. In the sixth verse, the seed of Abraham and Jacob are called to remember the marvellous works of God, his wonders, and the judgments of his mouth; they are comforted with the assurance that he who spake to Abraham and Jacob, is their Lord God; and that, consequently, it is for their good that his judgments are in all the earth (verse 7): from whence it would seem this psalm has a prophetic, as well as historic aspect, and that part of it looks forward to the Jews' time of triumph. The divine penman next celebrates Jehovah's faithfulness, and speaks of his remembering his covenant for ever; of his commanding a word to a thousand generations; of a covenant made with Abraham; of an oath sworn unto Isaac; of a confirmation of the same to Jacob, and then to Israel for an everlasting covenant. Now pause a moment, and ask what do these six things refer to? The eleventh verse informs us, "Unto thee will I give the land of Canaan, the lot of your inheritance." Accordingly we find the holy poet, after having mourned deeply through this and the following psalm, concluding his song with the never-to-be-forgotten subject of Israel's restoration; "Save us, O Lord our God, and gather us from among the heathen; to give thanks unto thy holy name, and to triumph in thy praise." Having breathed forth this prayer, he then, with all that impassioned fervency which a certain hope inspires, dashes from his trembling strings a sacred doxology of praise to Israel's God. Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say, Amen. Hallelujah. Psal. cvi. 47, 48.

Look also at Psal. cxxxv. 12—14, where we are informed that the Lord's name and glory are connected with Israel's possession of Canaan; and therefore, (ver. 14,) the Lord can but judge his people, and repent himself concerning his ser-

vants. From Psal. cxxxvi. 21, 22, I might argue, how can God's mercy be said to endure for ever, if Israel does not possess Canaan again? Once more, turn to Ezek. xxviii. 25, 26; "Thus saith the Lord God, when I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and shall plant vineyards; yea, they shall dwell with confidence." This is so plain it needs no comment; if the connexion be examined, it will be found impossible to apply this to any deliverance they have yet experienced. The reader may find numbers of scriptures equally plain; as a specimen see Gen. xxviii. 13; 1 Kings viii. 46—53; Isa. lxv. 9; Jer. xvi. 15; xxiii. 3—6; xxx. 3, 9, 10, 18; Ezek. xx. 40—42; xxxvi. and xxxvii; Joel iii. 1, 2, 16; Amos ix. 14, 15; Obad. 17—21; Luke xxi. 31.

The word of God likewise plainly foretels that Israel, or the ten tribes, as well as Judah, or the two tribes, shall be brought back from their wanderings. God will find them out wherever they are, and bring them to their own land. Some consider that they are meant by "the kings of the east," spoken of in Rev. xvi. 12, and that the desolation of the Turkish empire will prepare the way for their return; but whether this be the case or not, their return is most certain: see Jer. xxxi. 4—9. The Lord here addresses the virgin of Israel; speaks of the mountains of Samaria, (their capital city,) and of the watchmen of mount Ephraim, both of which are localities belonging to the ten tribes. Again, at the ninth verse, God says, "I am a father unto Israel, and Ephraim is my first-born." This was the title by which God owned his people when he sent Moses to claim them at Pharaoh's hand, (Exod. iv. 22;) and now he is about to set his hand a second time to recover them, he still owns the relationship, and will plead the cause of his first-born against all oppressing Pharaohs. In ver. 18, 19, we have Ephraim's contrite confession, and in ver. 20, a heart-moving account of the yearning of Jehovah's bowels over his returning child; and the divine determination is, and who shall hinder its fulfilment? "I will surely have mercy upon him, saith the Lord." In ver. 27, 31, the house of Israel and Judah are carefully distinguished. See also, Jer. xxx. 3; iii. 18; Hosea i. 11. And the Lord concludes this wondrous prophecy, by declaring that as soon would he set aside the stedfast ordinances of heaven, as fail to fulfil these his promises to Israel. In Isa. xi. 13, the ten tribes are called the *outcasts* of Israel, and the two tribes the *dispersed* of Judah; which distinction seems to intimate,

that the ten tribes somewhere exist in a body, while Judah is scattered among the nations. The prophet then declares, that these restored tribes shall live in great peace and amity: "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Ezekiel speaks of the same event with wonderful precision xxxvii. 16—28; "Thus saith the Lord God, Behold, I will take the stick of Joseph, which is the head of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." No one acquainted with Jewish history, will say these things *have been* fulfilled literally; to say they have been, or are to be fulfilled spiritually, is worse than idle; it remains, then, that they are to be fulfilled, and that really and literally. Besides, I would just ask, is it at all consistent with truth and fact to say, that the splendid blessings which Jacob and Moses pronounced on Joseph, the head of the ten tribes, has been as yet realized by his descendants? Gen. xlix. 22—26; Deut. xxxiii. 13—17.

But though these future glories of the Jews are revealed in as plain terms as words will allow of, few Christians are believers therein. Some do not concern themselves about the subject, although God says so much about it; others profess to show reasons for their scepticism on this point. I will here notice the objections usually urged by the opposers of the restoration of the Jews.

1. It has been said that these splendid promises of national glory have been fulfilled: if we inquire when? we are told, in the return of the Jews from Babylon. Now any one acquainted with Jewish history knows that they returned from Babylon few in number; that from that period until the coming of Christ, they were exposed to many and great trials. The greater part of the time they were tributaries either to the Persians, Greeks, Syro-Grecians, or Romans; besides which they waged long and bloody wars against their enemies, and what is worse than all, religion was in a very low state among them. Now let any one compare this state of things with such promises as these—"They shall not sorrow any more at all;" "I will plant them in this land assuredly, with my whole heart, and with my whole soul;" "They shall no more be plucked up," "neither shall they bear the shame of the heathen any more;"—and they must arrive at one of these conclusions; either that God promised more than he performed, or that these and similar promises were not then fulfilled. And further, the great blessings promised to the Jews were to be enjoyed under the government of Messiah the Prince; whereas some tell us the promises were fulfilled before his first advent.—Jer.

xxiii. 4—6; Ezek. xxxiv. 23—31. If these promises were fulfilled in the return from Babylon, how is it that Haggai, Zechariah, and Malachi, who prophecied after the captivity, still speak prophetically of the national glory of the Jews?—Haggai ii. 6—9, 22; Zech. i. 16, 17; x. 6—10; xii. 1—10; xiv. 8, 14—21; Mal. iii. 1—12. I pray you observe that in some of these passages, Ephraim, or the ten tribes, is referred to, as well as Judah.

2. It is objected against the Jews' return, that these promises are to be interpreted spiritually. Thus the Gentiles not only gather up the crumbs, but run away with the children's bread; and what is worse, they say with a frown to the Jew, You have no right to touch the promises made to you, unless it is in the way we shall prescribe. The Gentile stands, in his own idea, upon mount Gerizim, and places the Jew on mount Ebal; he can spiritualize every blessing, but never attempts to spiritualize any curse or threatening; though found in the same strain of prophecy, bound up in the same paragraph, and addressed to the same persons. Let us look at a few passages, and see how they will bear this spiritualizing system, Jer. iii. 18, 19. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My Father: and shalt not turn away from me. How can Christians in conversion be said "to come with Judah or Israel out of the land of the north, to the land God gave to their fathers?" Also Jer. xxxiii. 13, we often hear ministers speaking "of the flocks passing again under the hands of him that telleth them;" many a spiritual sermon has been preached from these words; but to be consistent, the preacher ought to show how this takes place in the cities of the mountains, of the vale, of the south, of the land of Benjamin, and of the places round about Jerusalem; but this, it may be, would puzzle a spiritualizer to spiritualize; mountains, vales, and cities are hard things to mould and alter. See Jer. 1. 19, 20, how many have dwelt on ver. 20, without showing to whom it belongs originally! but the text says, that the same persons, whose iniquity shall be sought for, and not be found "shall feed on Carmel and Bashan, and their soul shall be satisfied on Gilead and Ephraim." See also Ezek. xxxvi. 33—36; "Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate

in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and are* inhabited. Then the heathen that are left round about you shall know, that I the Lord build the ruined *places, and* plant that that was desolate; I the Lord have spoken *it*, and I will do *it*." How many times have the verses before and after those now referred to, been dwelt upon, and the poor Jew neither thought of nor prayed for! Many hundreds more of passages might be brought forward, mangled and deformed, by having been laid upon this spiritualizing rack, in order to extort a sermon. Thus does the scripture become rent into shreds and pieces, a few verses here and there are picked out, in order to fit them into a system, while the rest is too much neglected. There is one thing in which our spiritualizing brethren strangely err against themselves; they will find something typical in the Jews to answer unto four out of five of their grand points, but the fifth is left without a parallel or type. In God's choice of Israel, sovereign election is set forth. The character of Israel as stiff-necked, exhibits our original depravity and worthlessness. In redemption from Egypt by blood and power, redemption and effectual calling are preached: but where, I ask, is the type of final perseverance? Alas! towards Israel God's mercy hath failed; he promised them that Canaan should be their everlasting possession, but they are aliens from their beloved land, and our guides tell us *it is not expedient* that they should return thither again. "Let God be true, and every man a liar." As soon would I believe that a vessel of mercy *might* perish, as I would believe that the Jews *will* not be restored. But blessed be God! both are impossible; the oath of God guarantees the believer's blessedness and Israel's restoration. God may and doth chasten both, he may chasten them long and sorely; but of Israel God saith, I will not make a full end of thee;" and "Yet for all that, I will not cast them away, nor break my covenant with them;" and of the sheep of Christ the good Shepherd saith, "They shall never perish." Though God's word hath been abused by spiritualizing, yet on this head I agree with an excellent author; that, "in all the promises of spiritual blessings given to Israel, believing Gentiles, as belonging to the *spiritual* Israel, have an interest;" but then before we spiritualize, we ought to literalize, and endeavour to show the mind of the Spirit before we show our own.

3. It is objected, that a literal interpretation of these promises cannot be right, because it is not *expedient* or necessary that the Jews should again possess their own land; yea, it is

said that such an event is more likely to be injurious to the cause of Christ than beneficial. This objection is thus expressed in Mr. Jones's lectures on the Revelation, and is the production of some person connected with the Eclectic Review. "The writer of the critique (says Mr. J.) has been remarking, that though politically considered, he sees nothing improbable in the event of the restoration of the Jews to Palestine, yet it may be no more the fulfilment of prophecy, than the emancipation of the Greeks or of the Irish, and it may prove a hindrance, instead of their being grafted in again into the church of God." p. 390. This is reason *demanding* homage of revelation with a witness. God must do that which reason judges expedient. Let the plain Christian, who has that "faith which is not reason's labour, but repose," consult his Bible, and run over the many promises God has made to the Jews, which we have shown have never been fulfilled, and which will not admit of a spiritual interpretation, and then let him say whether if the Lord was to bring the Jews to Canaan, and lead the long-lost ten tribes thither also, this would not be a greater fulfilment of prophecy, than the emancipation of the Irish would. This assertion appears to me to be a libel on the Divine character, and a bearing false witness against God. Such a person seems prepared with a stock of unbelief, which shall keep him from believing God's words when he fulfils them; like the Jewish priests, who were determined not to believe the resurrection of Christ, however plain it was foretold, and however many witnesses testified, that what was spoken was also fulfilled. Shall puny man judge what would be most expedient for God to do, and assert, that for him to filfil his own promises would not help forward his own designs? "Ah! (says Mr. Begg) there is surely something greatly wrong, when, ere the declared purpose of God can be believed, inspiration must be arraigned at reason's bar, and the wisdom, utility, and certainty of heaven's decrees, must be submitted to her decisions."

The reviewer next touches on Acts ii. 30—36, and would fain prove from thence, that Peter understood all the promises made to Israel, concerning their national prosperity, and the throne of David, as fulfilled spiritually in Christ's heavenly throne. It is very evident from Acts iii. 17—26, that Peter understood no such thing. That he was a firm believer in Christ as exalted to God's right hand, is very plain, and that he was as firm a believer in Christ as the future king of the Jews, is also evident from Acts iii. 19—21; from whence we learn that he expected Christ to come again for the good of the Jews, for he had no idea of preaching to the Gentiles at all, till long after this, and a heavenly vision was necessary to over-

come his Jewish prejudices. From this passage in Acts iii. just referred to, it is further evident that Peter had now more light on the subject concerning which he had interrogated his Lord; "Wilt thou at this time restore the kingdom to Israel?" Acts i. 6, 7. Our Lord did not say they had wrong thoughts about this subject; his answer seems to acknowledge that they were right in expecting the restoration of the kingdom to Israel. "It is not for you to know the times and seasons which the Father hath put in his power."* This surely implies the reality and certainty of such a time and season.

4. Another objection to the restoration of the Jews, is founded on the abrogation of the old covenant. Mr. Jones says, "I am at a loss to see upon what solid principles the sentiment which is now so peremptorily insisted upon by our modern millenarians, I mean the restoration of the Jews as a nation to the land of Palestine, can be supported by any who admit the abrogation of the old covenant, as testified in the apostolic writings." What *principle?* why this sentiment is supported by a thousand promises, which are firm as the pillars of heaven. He who could not err, said that "heaven and earth should pass away, sooner than one word uttered by the prophets should remain unfulfilled." And the voice that spake these promises, rolls the stars along; the same voice that said,

> "Abraham, I'll be a God to thee,
> And he was Abraham's God,"

will be the God of his seed after him.

I would suggest two considerations in answer to this last objection. 1. The original promise of Canaan to Abraham and his seed, was not through the law, but independent of it, before it: yea, before circumcision. Gen. xii. 1—3; xiii. 14—16; with Rom. iv. 13. In short, it was *a covenant of grace;* and so shall it be with Israel at their restoration. Jer. xxxi. 31—34. And the Lord, by the prophet Isaiah, (li. 1, 2,) directs Israel back to his original covenant, as a ground of comfort, and a reason for hope; and then promises (ver. 3.) to comfort Zion, and her waste places; and goes on throughout the whole of the chapter, encouraging his people, making them precious promises, and issuing dreadful threatenings against her foes. The result of the whole is, that Zion shall have the cup of trembling taken from her hands, and shall obtain gladness and joy; while

* God had declared, Micah iv. 8, "The kingdom shall come to the daughter of Jerusalem:" how then could the apostles be wrong in expecting the kingdom to be restored to Israel? But they had overlooked that this glorious kingdom was to be preceded by a time of desolation; see Micah iii. 12. I beg the reader to notice this connexion.

her enemies shall take the cup of trembling, and fade like a moth-eaten garment.

2. Consider what the apostle saith of his brethren, Rom. ix. 4. After he had mentioned the giving of the law, and the service of God, he then saith that to them pertain *the promises*. Now, as he says in another place, "Is the law against the promises of God? God forbid!" (Gal. iii. 21:) so may we say in this case, Is the gospel against the promises of God? or is the abrogation of the law against the promises of God? "God forbid!" To the Jews pertain *the promises* and by them they shall be realized.

From this digression I return briefly to notice some things which the page of prophecy announces concerning the Jews. They will, it appears, have to undergo very great trials before the sun of their national glory reaches its meridian. These trials are noticed by Isaiah, (xxvi.;) by Zechariah, (xii.; xiii. 9: xiv. 1—14;) and by almost every prophet. There is every reason to conclude, that the battle of Armageddon will be fought in their land, and that the Jews will have to act a very distinguished part in that dreadful scene. Joel iii. 1, 2; Zech. ix. 13—15; Dan. xii. 1. To this event many of the Psalms, doubtless, have reference; and many of the lofty songs found in that book, are prophetic celebrations of the triumph that they will gain; see Psal. xlvi. xlviii. for example. Ezekiel has two chapters filled with accounts of this war, (xxxviii. xxxix.) in which he describes these enemies of the Jews, under the names of Gog and Magog. These two chapters synchronize with Rev. xix. 11—21; see the similarity between Rev. xix. 17, 18, and Ezek. xxxix. 17—20. It is evident from hence, that the Gog and Magog mentioned Rev. xx. is to be referred to different times and circumstances; for the army spoken of by Ezekiel, is destroyed by Israel and buried, (Ezek. xxxix. 12,) while the army of the same name mentioned in Rev. xx., is destroyed by fire and consumed. The Gog and Magog of Rev. xx. are most probably the descendants of those who were left of the first army, Ezek. xxxix. 2; these being spared may be converted, but toward the close of the millennium break out into a fresh revolt. The whole of the connexion in Ezekiel shows, that the battles spoken of are prior to the millennium, and are among the troubles described in the last chapters of Zechariah, seeing the temple is built after this.

After trouble, shall come prosperity and glory. Then shall their territory be enlarged, and she that was desolate shall say, "Give place to me, that I may dwell," Isa. xlix. 19, 20. "Then shall they fly upon the shoulders of the Philistines toward the west; they shall lay their hand upon Edom and Moab; and

the children of Ammon shall obey them," Isa. xi. Viewing this glorious time from afar, Isaiah struck his boldest, sweetest notes; he bade the barren sing, and enlarge the place of her tent, for, said he, "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and cause the desolate cities to be inhabited," Isa. liv. The whole of this chapter can refer to no other than the Jewish church; she, and not the Gentile, was a widow, forsaken, grieved, afflicted. But this is not the place to enter upon the joyful subject of their national glory; of this presently.

Connected with these events, already specified, will be their acknowledgment of that Redeemer they have so long despised. At what period of their future history this will take place, we cannot exactly say; but I think from Zech. xii. 10, viewed in its connexion, we may safely infer, that it will not be until after many of them are restored to their own land, and have passed through many troubles. With this, Ezek. xxxvii. seems to agree; for the dry bones live first, and then God undertakes to put his spirit in them: by which some have understood that they first live politically, as a nation, and afterwards spiritually, as a converted people.

We have yet one thing to attend to on this head, which is to show how these things are connected with the coming of Christ. How many or how much of these things will be done before the Redeemer comes, I profess not to say: and therefore this chapter is headed, *The concomitants of the Redeemer's coming;* for we know not the day nor hour when the Master cometh. Ere the papers I am writing can meet the public eye, his glorious coming may supersede their necessity, or they may for years be humble witnesses that "he that shall come, will come." To me, there is an obscurity cast around this part of prophecy—an obscurity I do not wish to dispel, if, by so doing, the incentives to watchfulness are weakened. Papacy and Mahometanism are fast withering; the nations have begun their tumult, and ere the first two die, or the third be quiet, Jesus will come. Therefore, watch!

With respect to the Jews, it is plain that they will not arise to any height of national glory, even should they be restored, without the personal presence of their Messiah; and it is likewise plain, that their restoration and calling, and his coming, are nearly, or quite, synchronical events. Let it be remembered, that both at his birth and death, he was distinguished as "King of the Jews;" and that he acknowledged this title at the bar of his judge, where Paul says he witnessed a good confession. That title yet remains to be worn by him.

When the apostle John prophesied concerning Christ's second

coming in Rev. i. 7, "Behold he cometh with clouds, and every eye shall see him," he seems evidently to have Zech. xii. 10 in his eye, and the whole connexion of the latter passage refers to Israel's restoration. In Zech. xiv. 4, it is expressly said, "His feet shall stand in that day upon the Mount of Olives." The day referred to, is the day when the nations shall fight against Jerusalem. In Matt. xxiii. 39, our Lord declares that Jerusalem and the Jewish nation shall see him no more till they say "Blessed is he that cometh in the name of the Lord!" intimating, that when brought to retract their soul-murdering cry, "Away with him!" they *should* see him; and as their first seeing of him was a seeing of him personally, so shall this be: and this seeing of our Lord personally is thus described by himself in answer to the inquiries of his disciples concerning his coming. "And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxiv. 30, 31, with Luke xxi. 24—28.

Dan. xii. 1, connects Christ's coming and the restoration of the Jews; for when Michael the great prince stands up, the Jews are delivered. Peter, (as hath been before noticed in his sermon, Acts iii. 19—21, connects the times of refreshing, and the restitution of all things, with God's sending his Son Jesus, who before was preached unto them. The apostle Paul, Rom. xi. 25, 26, shows, by a quotation from Isa. lix. 20, that at the calling of the Jews, the Redeemer will come from the heavenly Zion to the earthly Zion, and shall turn away ungodliness from Jacob. Several other things will be produced as we pass on, to strengthen this argument; for the present, I conclude this part of the subject with the words of the prophet: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock." Jer. xxxi. 10.

5. The fifth event that will be antecedent to the kingdom of Christ, is the binding of Satan, as declared Rev. xx. 1—3; nearly all agree that the event hath never yet taken place, but that it is to take place during the millennium. But the question is not settled among students of prophecy, whether this binding is to take place during a state of things similar to the present, or during another kind of dispensation. I believe the latter. When I read the account given Rev. xx. of this binding of Satan I am constrained to believe that it will not (as some suppose) be a partial, but a total binding. I believe that the power of Satan will not merely be restrained, and his influence limited, but that he will be literally shut up, and that

during the thousand years, not one of the sons of men will be tempted by him. Long has he swayed his cruel sceptre, extensive has been his kingdom, and many his subjects; but his is an usurped dominion, which infinite wisdom permits for a while, for the display of his own glory, and great honour shall redound to God for his overruling wisdom and power, and the recovery effected by his boundless love. Then, when shut up in the prison, his malicious ear listens to the loud hosannas to Immanuel, on that earth where he once reigned so triumphantly, he shall have torment enough. Then shall the threatening in Eden be fully realized, and the head of the serpent indeed be bruised. Then shall the anticipations of Jesus, John xii. 31, 32, be gloriously fulfilled, "The prince of this world cast out, and all men drawn to Him." Who can tell the effect this casting out of Satan will have upon the world, for who can tell how much of man's misery and the misery of creation, is to be traced to him, who is the prince of the power of the air, the prince of those wicked spirits who are the rulers of the darkness of this world, who hath the power of death, who is the tempter, the accuser, a roaring lion, a venomous and crafty serpent. Blessed thought—"the Son of God was manifested to destroy the works of the devil," 1 John iii. 18, and he will destroy them all. Sin, misery, and death, shall be abolished; his works of cruelty and sensuality—his works political and religious, shall be destroyed: slavery, tyranny, rebellion, shall all cease to be. The stately fabrics of heathenism, popery, and Mahometanism, which seemed destined to stand for ever, shall all fall; yea, every thing which employed hell's counsels shall lie in ruins, to the unspeakable torment of their proud author, who, after making one more ineffectual struggle, shall be brought forth to open judgment, and then be for ever cast into the impotence of the second death."

I infer, then, that the binding of Satan will not take place during the present dispensation, which is a season of conflict and suffering. The gospel is suited for tempted persons; it reveals an High-priest, whose peculiar attribute is, that he knoweth how to succour them that are tempted. The promises, the precepts, the warnings of the gospel, are also suited to the tempted. Prayer, watchfulness, obedience, self-denial, all have reference to Satan's temptations; this binding is reserved for another dispensation, which will be ushered in by the personal coming of the Saviour, who, when he comes to the destruction of his enemies, Rev. xix. will also bind Satan, Rev. xx. 1, and then take unto him his great power and reign. "O what a thought, that the deluge of sin shall be baled out, that the long-covered hills and valleys of holiness shall again

present themselves: that the slimy path of the old serpent shall be cleansed out of all nations, and the alloy, of hell with fervent heat be burnt out of the elements of the solid globe; that the kingdom, peopled with the souls and the bodies of the redeemed, shall become meet to be presented in the presence of God, shall be given up to the Father, as a pure and holy oblation, and remain for ever the most glorious monument of his almighty power to save."*

CHAPTER IV.

THE SECOND COMING OF OUR LORD JESUS CHRIST.

How great is the difference between heaven and earth! One is holy, the other defiled; one is blessed, the other cursed; one is full of humility and happiness, the other of pride and misery. There, God is worshipped and adored, here, he is slighted and blasphemed. Under this sad condition of earth, creation groans; over it, devils triumph; but the church is taught to look upward and say, "Thy kingdom come; thy will be done on earth, as it is done in heaven." This prayer shall be answered; and soon, seraphim to seraphim shall continually cry, "Holy, holy, holy Lord God of Sabaoth! heaven and earth are full of the majesty of thy glory."

But the difference between the inhabitants of heaven and earth is not only manifested in the dissimilarity in their employment, and enjoyments, but also in the estimate they form of passing events. Many things which excite intense interest on earth, are not considered worth a thought in heaven; and many things which employed God's counsels,—which fill every saint's bosom with deep rapture,—and every angel's harp with lofty praise, are despised or slightly heeded on earth. These remarks apply particularly to the advents of Christ into our world, first to *redeem*, and then to *reign;* the Son of God coming in lowliness, the Son of man coming in the glory of his Father; the mission of omnipotent mercy,—the revelation of righteous and long despised vengeance. Yes, heavenly minds looked, and still look with intense interest on these events; they always feel what Solomon once felt, when with his large heart overflowing with divine love, he said, "And

* Irving's Preliminary Discourse to his translation of Ben Ezra.

will God in very deed dwell with man?" Yes! he came, he dwelt, he departed; for it is written in the page of truth, "*He was in the world.*" "The Word was made flesh, and dwelt among us." How did earth receive her Creator? "The world knew him not." All things went their usual round; and the Holy One came into the world unnoticed. The virgin, with her precious burden, could get no admittance at the inn,

> "The crowded inn, like sinners' hearts,
> O ignorance extreme!
> For other guests of various sorts
> Had room, but none for him."

The Lord of heaven and earth was laid in a manger. The Saviour of the church, the judge of the world, the Heir of all, was lodged among the beasts. (O world! world! how different will the scene be, when, ushered in by the archangel's blast, he makes his second triumphal entrance.) But could the veil which separates the world of light from our view, have been drawn aside, how different would heaven have appeared! There were no unwakeful eyes, no wandering nor unemployed thoughts; Bethlehem was the point of attraction to all heaven. The inhabitants of bliss, long favoured to behold the wonders of Deity, possessed new feelings, and new joys; and bent with adoring rapture over the lowly stable, Let their songs tell forth *their* feelings, *God's* complacency, and *our* bliss. "A Saviour is born; glory to God in the highest, on earth peace, good-will toward men." But how dark are the shades of this bright picture; how saddening is the thought, after musing on eternal love, incarnate grace, and angelic joy, to think of cold indifference, sullen enmity, and diabolic malice, reigning in those for whom all this was done!

> "The Son of God went forth, and lo!
> Before his steps, health's genial heat
> Thrilled the wide world of spirit through,
> And flesh in vigorous pulses beat.
> Hell's hateful door
> Was closed once more,
> Heaven's wells of bliss o'erflowing ran:
> *Such gifts the Saviour gave to man.*
>
> But man prepared the gibe, the jeer,
> The scorn, the mockery, hate and spite,
> Words, looks, to wring the bitter tear,
> The perilous day, th' unpillow'd night:
> The heart's keen ache,
> When friends forsake;
> The scourge, the thorn, the cross, the grave;
> *Such gifts man to his Saviour gave.*"

It would be easy to trace this difference between heaven and

earth, in the estimate formed of the Saviour's ministry, miracles, death, and resurrection. With the exception of the few strangers and pilgrims, who were led by the Spirit to "the innumerable company of angels, and the spirits of the just made perfect," the difference has been amazingly, yea, fatally great. But we hasten on to remark how great is the difference in the inhabitants of these two regions of creation respecting the second coming of Jesus. The language of heaven could not, I should imagine, fully pour forth their ideas of the importance of that event; on earth it is little regarded;—who acts as under the impression "the day of the Lord cometh!" They desire it intensely, and hope for it ardently, (Rev. vi. 9, 10; xix. 1—7;) our desires are feeble, and our hopes but glimmering. "*Great Bishop of thy church, awaken us, that we may arise and trim our lamps, lest coming suddenly thou find us sleeping!*"

We need not ask the question, why "the world that lieth in the wicked one" realizes not, desires not, the Lord's coming. They are spell-bound by unbelief; they walk after him who said, "What have we to do with thee, thou Jesus of Nazareth?" But that the church professing Jesus' name, the church that *ought* to be conformed to those above in tastes and hopes, should be so little affected by, and feel so little delight in, the prospect of the Lord's coming, demands the most minute inquiry. One reason may be found in the indisposition there is in all our minds naturally, to be conversant with things *future* and *invisible*, so as to be affected by them. The *present* is with us, the *visible* is around us; and it is hard to leave these, and to look at "the things not seen, which are eternal" this is a higher attainment than at first is imagined. To do this, we need a counteracting principle, raising us above the present and visible into the future and invisible; this lever must have somewhat whereon to rest, or else all efforts will be inefficient. Grace hath found both these; the principle is *faith*, its resting place is *God's word;* and it is only by taking hold of this, that the soul can rise. "He that testifieth these things saith, Surely, I come quickly." Faith is nothing more than so to believe the words of God, as to be affected by them, and influenced to act as they require. Professor, try your heart by this test; see what is the precise nature of your connexion with God's word: is it a connexion of the head, or of the heart?

Further we observe, that the peculiarly worldly, bustling spirit of the times, is opposed to a steady and influential expectation of things future; and more especially of the coming of Christ. The more we are mixed up with, and conformed to this world, the less sympathy shall we have with heaven. Those who have more to do with this world's politics, and this

world's business, than a single eye to God's glory calls upon them to have, become as it were identified with it, if not with its vices, yet with its spirit; and consequently, do not ardently wish to leave it, nor sincerely wish that it might be displaced, to make way for another and better state of things. We do not speak against patriotism; this and a political spirit, are often as distinct as superstition and religion. We do not speak against industry, but covetousness; and the question simply is this;—Is there not more clamour about worldly kingdoms, and more craving for worldly good, among those who profess religion, than there is patient waiting for Christ's coming, and seeking first the kingdom of God? Hope cannot be healthy and clear-visioned in this world's atmosphere; the soul that would be cheered by her discoveries, must get above it; even on Calvary.

"Thence hope directs her eagle eye,
And longs to see Him rend the sky."

As things *evil*, so things in themselves *good*, have had a tendency to avert the church's eye from the Lord's coming. "Compared (says one) with the cross and an interest in it, it is of little consequence whether we believe that the Lord will come before his kingdom on earth, or afterwards." Another says "Millions are perishing in their sins; let us not stand disputing, but arise and send them the gospel." Very true: to cling to the cross is the soul of all religion, to preach the gospel to every creature is our bounden duty; but did not the apostles do both these, and "wait for Christ from heaven," and "look for that blessed hope:" and do not they exhort us to do the same? Can we spare any motives that may stimulate to duty, or any considerations which may help to make us happy? Should we believe in Jesus any the less, if we expected soon "to see him as he is?" Should we labour less diligently, if we thought he would soon call us "to give an account of our stewardship?" Assuredly not.

To this great event, with the awful and glorious circumstances connected therewith, we will now direct our attention; an event, concerning which the word of God says more than it does concerning any thing beside; and which, indeed, in its grandeur, glory, and consequences, will excel all other occurrences. The manger, cross, and tomb; the resurrection, ascension, and intercession of Christ, may be regarded as so many steps by which our glorious Solomon went up to the throne of his glory. If, with the eye of faith looking at these, we are now, like the queen of Sheba, overpowered with grateful ad-

miration and holy wonder. O, what will be our feelings when we shall see the throne itself; yea, when

> "The King of grace shall fill the throne,
> With all his Father's glories on!"

And how overpowering will be the joy of those who shall be privileged to sit down with Christ upon his throne of triumph, government, and honour! Rev. iii. 21.

Be courageous then, ye saints, and press towards the mark for this glorious prize!

This second coming of the Saviour is said to be "in the glory of his Father, and of his holy angels," Matt. xvi. 27,—"without sin unto salvation," Heb. ix. 27,—the glorious appearing of the great God and our Saviour the Lord Jesus Christ," Titus ii. 13,—with clouds," Rev. i. 7,—"with flaming fire," 2 Thess. i. 8,—"and with all his saints," 1 Thess. iii. 13. The manner of it will be sudden and unexpected; the world will be secure, and the church will be off her guard, Matt. xxv. 5, 6; Luke xvii. 26; Rev. xvi. 15.

That glorious Personage, who at his first coming was a cradled infant, and a man of unequalled sorrows,* will at his second coming, be manifested in various ways, very different from his first manifestation in the flesh. Then he performed many and mighty wonders in our nature, but he will yet perform more. By taking it into union with the Deity, he laid a sure foundation to make all his members holy, Heb. ii. 11. In that nature he wrought a righteousness, made an atonement for sin, overcame death, and conquered hell; and, having per-

* In that masterly production, Ryland's Funeral Oration for Dr. Gifford, there is the most striking contrast I ever read between the first and second comings of Christ; it can scarcely be read without deep emotion. The following is a short extract:—"At his first coming, he appeared in the high priest's hall; at his second, he will appear from the highest heavens. At his first coming, he stood at Pilate's bar; at his second, Pilate must stand at his bar. At his first coming, he stood before Herod and his bullies, to be mocked; at his second, Herod and his men of war must stand before *him*, to be judged for eternity.

"Now, Caiaphas, charge him again with blasphemy, and rend your clothes afresh? Now, Pilate, bind him and scourge him once more! Now, Herod, treat him and mock him as a fool! Barrabbas, now hold up your head, and rise once more above Jesus of Nazareth,—Jesus, the despised Galilean. Judas, Judas! sell his blood once more; sell him for thirty pieces of silver, at the price of a slave; give him another traitorous kiss: go up to him, not in the garden, but on his great white throne, say, Hail, Master! and kiss him. Why man do you boggle? why do you shiver! What? not able to reach him? not dare to kiss him once more! once more! Come, ye Jewish rabble, cry out, now you see him upon his throne, Hail! Hail! King of the Jews. Follow him afresh; and, with the most violent vociferations, exclaim, Crucify him! crucify him! Now, soldier, stab him to the heart once more; plunge your spear into his bosom, and say once more, what probably you said before, Curse the Jewish imposter; let him bleed." This valuable little piece is again re-published.

formed these five wonders of love, went triumphantly to glory, "with scars of honour in his flesh, and triumph in his eyes." Strange device of infinite wisdom and love, to make the very same nature which had sinned, and was sinning, the medium of conveyance of the choicest blessings to rebel man. That in that nature, righteousness should be wrought, atonement made, conquest effected, and a fulness of holiness dwell—that Satan should be overthrown on his own ground, by the seed of her whom he overthrew in the high places of Eden, how wonderful! God hath, in redemption, indeed "abounded toward us in all wisdom and prudence." And now, behold! He who, as the man of sorrows, sowed in tears, cometh as the God-man —the glory-man—to reap in joy.

It is proposed to notice five things in Christ's second coming; not different appearances, but different actings, of the same Person.

1. He will be manifested as a successful conqueror—his achievements will be no longer hidden in the solitudes of the wilderness, or in the grave's dark cavern—midnight shall not spread her shades around him, as was the case on the cross, when he comes again to vindicate his Father's honour, but "every eye shall see him." A description of this almighty Avenger is given Rev. xix. 11—21, where we are likewise told who are the objects of his vengeance. Then it is that "he treads the winepress of the wrath of Almighty God," and the blood of his enemies stains all his raiment; and the reason is, because "the day of vengeance is in his heart," Isa. lxiii. 4. In order to perform this, he has feet like unto fine brass, as though they burned in a furnace, Rev. i. 15. O, how horrible will be the case of those who are trodden under them! and all must be who are never brought to his feet as penitents. In Rev. i. 16; xix. 15; he is represented as having a sharp two-edged sword coming out of his mouth; that with it he should smite the nations, and rule them with a rod of iron. To this Isaiah refers, (xi. 4:) "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In still more awful language the same event is set forth, Isa. xxxiv. 5: "For my sword shall be bathed in heaven: behold it shall come down upon Idumea (Edom, typical of apostate Christendom,) and upon the people of my curse to judgment."* To this David refers, Psal. cx. 5, 6: "He shall

* Dr. Owen observes, "The time shall come wherein the earth shall disclose her slain, Isa. xxvi. 21, and not the simplest heretic (as they were counted,) shall have his blood unrevenged; neither shall atonement be made for his blood, or expiation be allowed, whilst a toe of the image or a bone of the beast remains unbroken." Again he remarks, "Is it not evident to him that

judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries." Thus, both in Ezekiel and the Revelation, the invitation is given to the fowls of the heaven to come and eat the flesh of kings, captains, and mighty men, Ezek. xxxix. 17, 18; Rev. xix. 18. One more thing worthy of notice in Rev. xix. is, the name Christ is called by on this occasion,—"the Word of God." Christ is both "the wisdom of God, and the power of God;" he declares and he fulfils God's will; and when he comes, it will be to take signal and peculiar vengeance on those nations and those individuals who have turned away from him who spake from heaven, Heb. xii. 25; and they cannot escape, 1 Thess. v. 3. This he declared when on earth; "The word that I have spoken the same shall judge him at the last day," John xii. 48. *If we never hear his voice, we must feel his arm.* He who now says, "Look unto me and be ye saved," will say, ere long, "Depart from me, ye cursed."

It is with reference to this part of his work, that our Lord is called "the Lion of the tribe of Judah; see also Isa. xxxi. 4: "Like as the lion and the young lion, roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them; so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof."

That the grand and final overthrow of the nations will take place in the land of Israel, and be affected partly by the instrumentality of the Jews, there is every reason to believe. In Zech. xiv. we read, "I will gather all nations against Jerusalem to battle, and the city shall be taken." &c.—"then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." That God will use the Jewish nation as his instruments, may be inferred from Zech. xii., where the Lord declares that "he will make Jerusalem a cup of trembling, and a burdensome stone; that all who burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it. That he will smite the horse, with astonishment, and his rider with madness; make the governors of Judah like a hearth of fire among wood, and like a torch in a sheaf, and they shall devour all the people round about." For this God will strengthen them, "for

---

hath but half an eye, that the whole present constitution of the government of the nations is so cemented with Anti-christian mortar, from the very top to the bottom, that without a thorough shaking they cannot be cleansed?" In another place he says, "God hath three great works to do on the day of his carrying on the interest of Christ and the gospel. 1. He hath great revenges to take; 2. He hath great deliverances to work; 3. He hath great discoveries to make."

he that is feeble among them in that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them." In Joel ii. we read, "For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." The prophet in the prospect of this day, which he calls "a day of darkness, and gloominess, a day of clouds and of thick darkness," cries out, "Let the heathen be awakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about." The call is obeyed, for God's determination is to gather all nations, and the prophet cries out amazed, "Multitudes, multitudes, in the valley of decision: put ye in the sickle for the harvest is ripe: come you, get you down, for the press is full, for the fats overflow:" and to show that this is a vintage of wrath corresponding with Rev. xiv. 19, 20, Isa. lxiii. 1—4, it is added, "for their wickedness is great."* The 38th and 39th chapters of Ezekiel enter much more into detail. The prophet describes the thoughts and ways of Israel's last foe, the situation and circumstances of Israel, their trial and victory. How very striking are the following words: "And it shall come to pass at the same time, when Gog shall come against the land of Israel (which he declares ver. 16, shall be in the latter days), *that my fury shall come up in my face*, for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; and I will call for a sword against him through all my mountains, saith the Lord God; every man's sword shall be against his brother: and I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." After this the nations shall be convinced that God is on the side of Israel, and Israel shall be truly converted to God; for it is written, "And I will set my glory among the heathen, and all the heathen shall see my judgment

* "And the wine press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Rev. xiv. 20. This is the great winepress of the wrath of God, so much spoken of in Scripture; an event yet future, and it *may be*, near at hand. "Mr. Scott observes, 'It is remarkable that 1600 furlongs, or 200 miles, is exactly the length of the papal dominions in Italy, (it is also the length of Palestine;) and probably, these will be deluged with blood in a most awful manner, which is represented by language tremendously hyperbolical.—*Bickersteth's Guide.*

that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward: neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." The prophet Jeremiah thus represents Jehovah as addressing his inheritance Jacob; "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms," Jer. li. 20. Zechariah testifies to the same effect, ix. 13—17, as also doth Micah, iv. 11—13; and thus it is that "according to the days of their coming out of the land of Egypt, God shews unto Israel marvellous things, that the nations might see and be confounded at all their might, lay their hands upon their mouth, and move out of their holes like worms of the earth;" while Israel, feeding upon Carmel, Bashan, and Gilead, as in the days of old, shall sing, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." Micah vii. 14—20.

How very plainly are these things written, how certain is their fulfilment, how dreadful will this overthrow be; but how little is it believed! It is probable (says Mr. Habershon) that the cabinets of the five great powers, as they are called, would smile with derision, were it for a moment suggested that their greatest danger, their complete overthrow, was connected with the affairs of that despised people the Jews. So did Pharaoh, and so did Belshazzar; but in doing so they knew not that they forgat Him who hath declared that he is the "God of Abraham, of Isaac, and of Jacob," that "this is his name FOR EVER, and this is HIS MEMORIAL UNTO ALL GENERATIONS." Whoever may smile at, or neglect this testimony, it remains written in God's word, "Though I make a full end of all nations whither I have driven thee, yet will I not make a full end of thee." Woe be to the Hamans, when the Mordecais and Esthers begin to turn to God! For then will God send Jesus Christ, and the times of restitution, the theme of all the prophets, shall come, Acts iii. 20, 21. The pierced One shall be manifested in the clouds of heaven, the inhabitants of Jerusalem shall *mourn*, and all kindreds of the earth shall *wail:* compare Zech. xii. 10, with Rev. i. 7. "The Lord my God shall come, and all the saints with thee, and the Lord shall be king over all the earth; in that day there shall be one Lord, and his name one," Zech. xiv. 5. 9.

These events to which we have been referring, will take place while the seventh trumpet is sounding. Then, and not

before, "the kingdoms of this world will become the kingdoms of God and of Christ;" at the same time "the destroyers are to be destroyed, the dead judged, and reward given to God's faithful servants, and to all that fear his name," Rev. xi. 15—19: with which compare 1 Cor. xv. 52, and 1 Thess. iv. 16, 17, and it will be difficult to evade the conclusion, that at the same time Christ comes to raise his saints, he comes to judge the nations, and to set up his kingdom in this world, under the whole heaven.

2. Christ at his second coming will be manifested as the living and loving husband of his now perfected elect church,* and restored Jewish people. The day of his coming will be the day of espousals, Matt. xxv. 1—12. We may read concerning the elect church, who will be the children of the resurrection, in Rom. vii. 4; 2 Cor. xi. 2; Ephes. v. 25—27; Jude 24, 25; and Rev. xix. 7—9. Concerning the Jewish church we may read, Psal. xlv.; Isa. lxii. 4, 5; and Hosea ii.; both will then be raised to peculiar dignity, but the glory of the former will greatly exceed that of the latter. The former will be "presented unto God without spot," the latter will be betrothed in righteousness, faithfulness, and loving-kindness, Hosea ii. The former will be "heirs of God, joint heirs with Christ"—"kings and priests unto God;" the latter shall be called "holy people, the redeemed of the Lord, sought out, a

* The great love of Christ set forth in this figure, is thus dwelt upon by that eminent theologian, Dr. Goodwin. "Christ says, 'I will come again, and receive you unto myself.' He condescends to the very laws of bridegrooms, (for notwithstanding all his greatness, no lover shall put him down in any expression of true love.) It is the manner of bridegrooms, when they have made all ready in their father's house, then to come themselves and fetch their brides, and not to send for them by others, because it is a time of love. Love descends better than ascends, and so doth the love of Christ, who indeed is love itself, and therefore comes down to us himself. 'I will come again, and receive you unto myself, that where I am there ye may be also.' That last part of his speech gives the reason of it, and withal betrays his entire affection; it is as if he had said, The truth is, I cannot live without you. I shall never be quiet till I have you where I am, that we may never part again; heaven shall not hold me, nor my Father's company, if I have not you with me, my heart is so set upon you; and if I have any glory, you shall have part of it. 'Because I live, you shall live also.'"

Mr. Noel has the following striking remarks on Rev. xix. 7. "The mind labours to interpret this image. A monarch, virtuous, powerful, just, beneficent, energetic, selects a joyous companion of his schemes, intimacies, his beneficent objects, his views of national improvement and happiness; and he realizes this plan precisely at the moment in which he receives the sceptre of his *kingly honour*. And has the eternal spirit deigned to reveal under this image, the everlasting honours of the church with Christ? an union to be unbroken and complete through endless ages, an union productive at once of unmingled mutual joy, and of richest beneficence to a renovated world. O well may the same apostle exclaim, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'"—*Prospects of the Christian Church.*

city not forsaken," Isa. lxii. 12. For the present I confine my further remarks to the former. Then shall Christ take his elect, his soul's travail and reward, into his everlasting embrace. They shall "be ever with the Lord;" "see him as he is, and be like him;" "appear with him in glory." Their life, long hidden, shall be hidden no longer, but when their quickening Head appears, shall be exhibited on the loftiest theatre omnipotence ever created, Col. iii. 3. 4. Then shall their bodies be raised, and they, as partakers in the first resurrection, be blessed and holy. Yes, the powerful voice of Jesus shall break up all their tombs, his love-call shall collect their scattered dust, and his plastic hand shall in a moment, "according to his mighty working," mould the once afflicted and sinful body into a beauteous temple, fit for the immortal spirit ever more to reside in—a body suited to the air and work of immortality. With what joy shall the saints see their bodies wake from their lowly beds, with what rapture shall the soul meet its old companion, then no longer its pest, its tempter, and its clog. See, they are bound together in an everlasting union, and immortality rolls its full tide of blessedness through every faculty, through every member. This scene filled the soul of holy Job with triumph, though he contemplated it through the long vista of several millenaries of sin and woe, Job xix. The thought of this made Paul glow with rapture and seraphic fire, and in bold numbers to sing death's funeral dirge, Jesus' resurrection power, and the saint's resurrection glories. "O death, where is thy sting? O grave, where is thy victory?" And well may we, who are looking to the crucified One for salvation, sing

> "Break, sacred morning, through the skies,
> Bring that delightful, dreadful day;
> Cut short the hours, dear Lord, and come:
> Thy lingering wheels, how long they stay!"

For to us, my brethren, as well as to weeping Mary and Martha, does Jesus say, "I am the resurrection and the life." From his exalted throne he kindly tells us, that he ever lives who was once dead, Rev. i. 18; and "because he lives we shall live also." He bids us wipe our eyes, and comfort our hearts, all we that hope in the Lord, with the thought that this corruptible shall soon put on incorruption, and this mortal immortality. Shame on us that we should be comfortless while we have such hopes. "O thrice fools that we are, (says Rutherford,) like new-born princes weeping in a cradle, and know not that we are born to a kingdom!"

Brethren, it is not from thoughts of reposing in death's cold arms that we are to comfort ourselves, but "in waiting for the

adoption, to wit, the redemption of our body." Death is not the gospel; worms, darkness, separation, and mouldering decay are no good tidings; but the first resurrection is gospel, pure gospel; every letter of it beams bright with glory, and sheds to the believing eye a steady light on the sorrows of life and the horrors of the grave. O may we, in hope of this better resurrection, sit loose to the world, like strangers and pilgrims who seek a city that hath foundations.

The doctrine of a first resurrection is plainly revealed in God's word. "The dead in Christ shall rise first," 1 Thess. iv. 16. "Every man in his own order, Christ the first fruits, afterwards they who are Christ's at his coming, then cometh the end," 1 Cor. xv. 23, 24. In Rev. xx. 5, the difference of time is said to be the full period of the millennium. "But the rest of the dead lived not again until the thousand years were finished: this is the first resurrection." In Luke xx. 35, we read, But they that shall be accounted worthy to obtain that world and the resurrection *from* the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. (What it is to be children of the resurrection will be best understood by reading Rom. viii. 17, 18, 23.) From the passage quoted out of Luke, it appears that it is a resurrection that is connected with worthiness (or meetness, Coloss. i. 12,) which it is an honour to obtain, and which is *from* the dead; implying that some are still left behind in the cells of the grave. This surely cannot be a general resurrection, when both righteous and wicked shall rise together in a moment, for to the wicked the resurrection cannot be considered as a blessing. Further, "the Apostle Paul says, Phil. iii., that he pressed forward in his Christian course, if by any means he might attain unto the resurrection *from* the dead, (for this is the meaning of the Greek text.) He need not have exerted himself to have attained the general resurrection; this he might have had without any extraordinary effort; but he was anxious to obtain a better resurrection, like the worthies mentioned in the 11th chapter of Hebrews, even that resurrection which is promised to those that are in Christ.*

Thus will all the once suffering saints of God, of every age and every clime, as children of the resurrection, "stand dressed in robes of everlasting wear." Then shall those who reckoned that the sufferings of this present time were not worthy to be compared with the glory to be revealed, prove that they

* Hooper's Doctrine of the Second Advent.

rightly reckoned. O, what a shout will that great and glad company raise! then indeed

> "To the third heavens their songs shall rise,
> And teach the golden harps God's praise."

Job's anticipations shall be fully realized, Job xiv. 15, "Thou shalt call, and I will answer; thou wilt have a desire to the work of thy hands." Jesus will say, "Awake and sing ye that dwell in dust, Isa. xxvi.; and every one shall obey his call, and fill heaven and eternity with his praise. When he arose from the dead, he met his seeking ones with "All hail!" then was their joy great. But in vain do we endeavour to describe the joy both of the Redeemer and the redeemed at this morning of an eternal day; but "*then* shall we know if we follow on to know the Lord." Then shall Christ present his church unto himself with unspeakable complacency, Ephes. v., and shall salute her with, "Thou art all fair, my love, there is no spot in thee;" and the saved multitude shall echo back, "Worthy is the Lamb," Hallelujah! "Salvation to God and the Lamb, for ever and ever. Our holiness is all from thee; our righteousness was wrought out by thee." And then, as they all take one more look back on what they are redeemed *from*, and as the full realization of blessedness makes them feel what they are redeemed *to*, (and that for ever,) every heart being filled with love, till then unknown, and every tongue with praise sincere, as with the voice of mighty thunderings, yea, louder than the ocean's mightiest roar, they again shout, "Hallelujah, for the Lord God omnipotent reigneth."

> "Glory to God,
> And to the Lamb, who bought us with his blood,
> From every kindred, nation, people, tongue;
> And washed, and sanctified, and saved our souls;
> And gave us robes of linen pure, and crowns
> Of life, and made us kings and priests to God.
> Shout back to ancient time! Sing loud and wave
> Your palms of triumph! Sing, Where is thy sting,
> O death! where is thy victory, O grave!
> Thanks be to God, eternal thanks, who gave
> Us victory through Jesus Christ our Lord.
> Harp, lift thy voice on high! shout, angels, shout!
> And loudest, ye redeemed! glory to God,
> And to the Lamb all glory and all praise,
> All glory and all praise, at morn and even,
> That come and go eternally, and find
> Us happy still, and thee for ever blest!
> Glory to God and to the Lamb. Amen.
> For ever, and for ever more. Amen.
> And those who stood upon the sea of glass,
> And those who stood upon the battlements
> And lofty towers of New Jerusalem,

And those who circling stood, bowing afar,
Exalted on the everlasting hills,
Thousands of thousands, thousands infinite,
With voice of boundless love, answered, Amen.
And through eternity, near and remote,
The world's adoring, echoed back, Amen;
And God the Father, Son, and Holy Ghost,
The One Eternal, smiled superior bliss!
And every eye, and every face in heaven,
Reflecting and reflected, beamed with love!"

POLLOK.

Thus shall "Christ come to be glorified in his saints, and to be admired in all them that believe," 2 Thess. i. 10. Then shall God glorify his Son Jesus, by causing millions who once wore the image of Satan to bear the image of Him who is "the brightness of the Father's glory and the express image of his person," Heb. i. 3. Then shall Christ present them before the presence of the Divine glory with exceeding joy (Jude 24; Coloss. i. 22); and they shall know what it is "to be heirs of God and joint heirs with Christ.

Before we leave the subject of the first resurrection, there are two or three points concerning which a few inquiries may be made, such as, *Will the first resurrection be confined to the saints?* There are three classes of scriptures which refer to the resurrection of the body: the first includes those already adduced, which, we believe, affirm there will a first resurrection; such as 1 Thess. iv.; Rev. xx. The second are such as the following, which seem to affirm a simultaneous resurrection of the just and unjust:—John v. 28, 29; Acts xxiv. 15. But let it be remembered that neither do these, nor, as far as I can recollect, any other scripture, affirm that the resurrection of all the righteous and wicked will be at the same time, while many scriptures do affirm, if they are to be understood literally, that the just will rise before the unjust. Besides, it is well known that sometimes the same scripture, or verse of scripture, refers to events which are many hundred years apart, but contain no intimation that such is the case. In Micah v. 2, the birth of the Saviour and his future reign over Israel are joined together, but we know these events were far apart; see Isaiah ix. 6, 7; xi. 1—6. So in John v. 28, 29, the fact is declared generally that the righteous and wicked shall rise, while other scriptures point out the order of the resurrection of each. It strikes me that even in John v. 28, 29 (the strong hold of those who oppose the first resurrection) this order is hinted at; for we read of "the resurrection of life," and "the resurrection of damnation." There is a third class of scriptures which seem to intimate that some of each description of character will arise; Isa. xxvi. 19, and Dan. xii. 2, are thought to imply as much. "Many

of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Mr. Begg considers from this passage that some few of the wicked will rise when the saints rise, and this without breaking in upon the order mentioned 1 Cor. xv. 23, any more than many of the saints rising when Christ arose (who are not mentioned by the apostle) disturbed the order—"Christ the first fruits; afterwards they that are Christ's at his coming." He refers to Isa. xxvi. 19, "The earth shall cast out her dead," or, as he translates it, giants, or great ones in sin, Isa. xiv. 9. He also quotes Balaam's words, Num. xxiv., "I shall see him, but not now." See his "Scriptural Evidence," p. 178—184. It rather strikes me that this interpretation, however ingenious, will not quite harmonize with other passages, and that some other interpretation of this confessedly difficult passage is to be preferred. A writer in the Investigator, who is quoted by Mr. Bickersteth, p. 139, and in Abdiel's Essays, p. 71, thus renders it, and both of the abovementioned writers seem to approve highly of his criticism: "These many (adverting to the former part of the verse) are the saints, and the next clause ought, we think, to be thus understood and rendered. These (raised ones) are destined to everlasting life, and the others (the οι λοιποι of John) to shame and everlasting contempt." Afterwards he adds in a note, that the Jewish rabbi, Saadias Gaon, takes the same view in his commentary, interpreting the passage thus:—"This is the resurrection, of the dead of Israel, whose lot is to eternal life; but those who do not awake, they are the destroyed of the Lord, who go down to the habitation beneath, that is, Gehenna, and shall be an abhorrence to all flesh."*

There is another view of this passage which, I humbly think, is the true one,—that it is a parallel passage with John v. 28, and like that contains an outline of coming events, which after predictions should fill up. The following quotation contains this interpretation: "In which words (Dan. xii. 2, 3,) we discern both the first and second resurrection brought into contact; because the state of divine knowledge was not then ripe for their separation, and the eye-sight of the prophets took not in the space between them, as groups and ranges of mountains are harmonized by distance into one blue screen and linear outline. To have revealed the resurrection of the righteous, with-

* Mede observes that the Jews expect that their forefathers (at least such as were just and holy) would rise from the dead at the beginning of the kingdom of the Messiah, and reign in the land of Israel. He then further observes, "I can hardly believe that all this smoke of tradition could arise but from some fire of truth anciently made known unto them. Besides, why should the Holy Ghost on this point speak so like them (referring to John xx. 4—6) unless he would induce us to mean with them?"—*Mede's Works*, p. 771.

out making mention of the resurrection of the wicked, would have been to encourage in the latter the belief, that to them death was an eternal sleep; and to have signified a space or interval between the two, without filling up the interval or defining its duration, would virtually have produced the same evil effects. And as it would have been foreign to the purpose or design to give the particulars of the Apocalypse to Daniel, whose nation was not interested (so much) therein, the Lord, in his great wisdom, hath presented both events in one, making them to commence from the time of the first resurrection, and leaving it to the ripening of revelation to discover and disclose the separation."* Mr. Sirr, in his able reply to Mr. Gipps, takes the same view, and observes—"It was to introduce the promise to the faithful (see v. 3.) that the fact of the resurrection was referred to at all; but being referred to, the resurrection of life and the resurrection of judgment are both noticed in one comprehensive glance of the end from the beginning, as in John v. 29." He also observes that there is no note of time given in verse 2, by which the two resurrections are made synchronical; that the resurrection to contempt is only just noticed, and then the glory of those who rise to life is more largely dwelt upon; and that the "many" are put for the entire multitude of sleepers, i. e., for "all;" just as Paul uses the word, Rom. v. 15, 19.† The language of the apostle Paul, Acts xxiv. 14, 15, confirms my mind in this view: for if the resurrection of the unjust be not taught in Dan. xii. 2, where is it taught? I would just observe that other passages in the Old Testament sufficiently attest the faith of ancient believers in a first resurrection: see Psal. xlix. 14, "The upright shall have dominion over them in the morning;" also Isaiah xxv. 8; xxvi. 14: Heb. xi. 35; while the following show the subject was a rich spring of consolation to them: Job xix. 25, 27; Psal. xvii. 15.

A second inquiry is, *Will all who believe in Christ, and who will ultimately be saved, share the honour and blessedness of the first resurrection,*—those who had no time to manifest the sincerity of their repentance, as well as those who lived years of holiness? Those who, like Asa, Solomon, and the disobedient prophet, have had "Alas my brother!" said over their graves, as well as Enoch, who walked with God, and Noah, Daniel, and Job? After searching the scriptures on this point, I feel constrained to believe that this will be the case. The apostles never intimate any thing to the contrary, but always hold forth to those who were really *saints*, though babes and carnal, 1 Cor.

* Irving's Babylon and Infidelity Foredoomed.
† Sirr on the First Resurrection, pp. 171—174.

iii. 1—4, the blesed hope that, when Christ came, they should be with him and be like him, 1 Cor. i. 7, 8—"Who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ;" and his hope of this rested on the divine faithfulness: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Leaving this question for the present, we pass on to a third inquiry—

Will the saints of God, who share in the first resurrection, and who are appointed to sit on thrones, and have judgment given unto them, be first judged themselves? Many, I have no doubt, will at once be prepared with a negative to this inquiry: but what saith that book which is to be on the judgment-throne? "We shall all stand before the judgment-throne of Christ. . . . . So, then, every one of us shall give account of himself to God," Rom. xiv. 10, 12. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. v. 10. "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear," 1 Pet. i. 17. "Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door," James v. 9. "All the churches shall know that I am he which searcheth the reins and hearts; and I will give to every one of you according to your works," Rev. ii. 23. "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be," Rev. xxii. 12. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Eccles. xii. 14. "For I know nothing of myself; yet am I not hereby justified, but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God," 1 Cor. iv. 4, 5. "Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work," Psal. lxii. 11, 12. On each of these scriptures much might be said, but we leave them to speak for themselves; only just observing that they all refer to a future judgment; they all, I believe, include the saints, and some of them expressly point *them* out, to the exclusion of others.

But there is one passage of Scripture directly bearing upon this subject, which for its importance and solemnity demands particular attention. I refer to 1 Cor. iii. 13—15: "Every man's work shall be made manifest, for the day shall declare it;

because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." The period referred to is evidently the same day Paul mentions, Rom. xiv.; 1 Cor. v.; 2 Cor. v.; 2 Thess. i.; even the day of Christ; the characters spoken of are those to whom Christ hath given commandment to "occupy till he come." It does not alter the case at all to say that the passage refers to ministers; for the plain and simple truth brought before us is, *that in that day which shall be revealed by fire, many things will be discovered respecting some of the saints of God, which will not be creditable to them.* Not only will good works be mentioned, but works which are only fit to be burned will be discovered: some saints will receive a reward, others be saved, yet so as by fire. Such, no doubt, will be *ashamed*, though not *condemned;* and hence the propriety of John's words, "And now, little children abide in him; that when he shall appear we may have confidence, and *may not be ashamed* before him at his coming," 1 John ii. 27. This view of the subject serves also to explain the apostle's words, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached unto others, I myself should be a cast-away," 1 Cor. ix. Beza reads it, "I myself should be reproved;" Macknight, "I myself should be one not approved." Guyse says, "be judged unfit to be rewarded in the great day of account;" and Doddridge, "I should myself be disapproved of the great Judge." This accounts for the apostle's desires for others as well as himself, "The Lord grant that he may find mercy of the Lord in that day!" 2 Tim. i. 18; see also 1 Thess. v. 23; 2 Thess. i. 11, 12; and shows the suitableness of the Saviour's warning words, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," Rev. xvi. 15; Luke xii. 35—40. I doubt not that the day of judgment will be quite another thing than what we have been imagining. O Lord, prepare thy saints for the account they will have to give!

I cannot, for my own part, but assent to the truth of the following remarks. "It is urged against this view of the subject, that it is incompatible with the future happiness of God's people, to have the secrets of their hearts exposed; and that it is written, 'Who shall lay any thing to the charge of God's elect?' Yes, it is God that justifieth; and I readily grant, that nothing will interfere with their free pardon and *justification;* no! nor with their ultimate happiness; for I am persuaded, that the saints themselves will, when delivered from their present in-

firmities and prejudices, have so clear a view of the manifestation of the glory of God in all he does, that they will, with humility and cheerfulness, acquiesce in the award. And I would ask, *who* and *what* is the very best Christian of the present day, that he should hope to enjoy an immunity which neither kings, prophets, nor apostles have enjoyed before him? Have not the failings of Abraham, Moses, Job, and others, been published through the world? Has not the sin of David, the man after God's own heart, though *committed secretly*, been made as notorious as the noon-day sun? Has not Peter's denial of his Master become as well known as the gospel which contains it? Indeed, were there no direct exposure of the secret deeds and thoughts of men in that day;—were the Lord only silently to distinguish among us, and divide us, yet that very distinction would, in effect, amount to the same thing. We could not help concluding of him, who might be made to take a lower place than man's judgment would assign to him, that there was some sufficient reason for it, though secret to us; only we should be left to the darkness of surmise: whereas, the Lord will choose to be justified when he speaks, and clear when he judges. Thus, then, some men's sins are open before-hand, going before to judgment, and some they follow after; likewise, the good works of some are manifest before-hand, and they that are otherwise cannot be hid. 1 Tim. v. 24, 25."*

It appears to me that if this doctrine was rightly entered into, it would be *most practical*. "We should labour to be accepted of him," 2 Cor. v. 9. Simply depending on the Saviour's righteousness, we should seek conformity to his image; constrained by his dying love, and awed by his heart-searching eye. Looking back to him as bearing our sins, looking forward to him as calling us to give an account of our stewardship, our heart's desire would be, "that he would count us worthy of this calling, and fulfil in us all the good pleasure of his goodness," 2 Thess. i. 11. Be not secure, then, O professor! yea, O believer in Jesus! a day is coming when your covetousness, pride, vanity, passion, unforgiving temper, may be discovered in a way you little think; and though your soul may ultimately be saved, you may be a very great loser. But intending to take up the subject of differences of rewards when we come to treat of the kingdom, I leave the subject, beseeching you to lay God's words to heart, and not try to bend them to a system, or make the atonement, and doctrines of grace, a pillow of sloth; or use them as arguments against any other part of divine revelation. "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and

* Abdiel's Essays, p. 177, 178.

body, be preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. v. 23.

3. Christ, at his second coming, will be manifested as the restorer of the creation. Long hath nature's harp lain broken; its melody hath been short and plaintive, its groanings deep, and of long continuance. Sweet were the sounds it uttered, when the Divine Creator surveyed his works, and pronounced them good. So sweet were they, that angels, those mighty masters of song, were allured by the melody, and joined to swell the full chorus. (Job xxxviii. 7.) But sin marred the bliss; and age after age, every observant eye and feeling heart hath been constrained to confess, that "the whole creation groaneth and travaileth in pain."

Is there no healer of this mighty breach? Is there no arm to turn the current of woe, that nature's field be not for ever deluged? Must creation, fair in its ruins, ever be despoiled, neglected, and debased? Glory to God, glory to Jesus, this shall not be the case. He who gave himself for our sins, (Gal. i. 4,) gave himself to restore what we took away, even God's honour—to bear what we deserved, God's wrath—to work out what we needed, a complete righteousness—and to repair what we had broken, even the good and holy law, and creation's lovely fabric, which we, by our sin, had shattered, and made to shake on its pillars; so that we may now sing,

> "What hath man done, that man shall not undo,
> Since God to him is grown so near of kin?
> Did his foe slay him—he shall slay his foe;
> Hath he lost all?—he all again shall win;
> Is sin his master?—he shall master sin.
> Too hardy soul, with sin the field to try,
> The only way to conquer was to fly;
> But thus long death hath lived, and now death's self shall die."
>
> FLETCHER.

Then shall it be seen that God hath not swerved from his original purpose (Gen. i. 26) of causing man to reign over, and to enjoy creation. Redemption shall lift him up to possess God's image, and creation's fulness; which, by his sin, he lost and forfeited. Yea, he shall be more secure, more blessed, than he was before he fell. Redeemed unto God to be kings and priests, as well as to reign on the earth.

Both the psalmist and the apostle attribute the work of restoring happiness to the creation, to Christ. Psal. cii. 25—27; Heb. i. 10—12; and in Rev. xxi. 5—7, he claims this work as his own; "He that sat upon the throne said, Behold! I make all things new." But this subject will be more fully entered upon, when we come to speak of his glorious kingdom.

4. Christ will be manifested as the Shiloh, the Messiah, the

Prince of Israel, and the Desire of all nations. Concerning the former I have already spoken, when identifying the coming of Christ with the conversion of the Jews; and I feel persuaded that there is no reason to believe that they as a nation will receive him until he comes personally. A remnant may be converted from among them, but as a nation they will continue in unbelief until they see revealed in the clouds Him whom they once pierced, Psal. l. 1—7; Isa. ix. 5—7; xxv. 7—9; Jer. xxiii. 5—8; Ezek. xliii. 7; Dan. xii. 1; Zech. xii. 10; xiv. 1—5; Acts xv. 16; Rom. xi. 5, 26; Rev. i. 7. On that memorable passage, Gen. xlix. 10, I beg leave to make the following extract from a work now publishing; whether it be right I must leave to the learned in the Hebrew tongue, just premising that this interpretation seems to me the only satisfactory one, as it is not at variance with either scripture or facts, which cannot be said of those interpretations that apply to the first advent of our Lord. "We meet with the word *Shiloh*, in the patriarch Jacob's last address to his sons, when he convened them together to tell them what should befall them in the last days or days to come. Among other things he said, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto HIM shall the gathering of the people be.' In this translation, either one of the Hebrew words in the original passage has not been translated, or two Hebrew words or particles have been improperly rendered by the adverb '*until*,' which is very evident from the language of the prophecy and its accomplishment. The prophecy cannot be understood to say that the sceptre should not depart *until*, for if it did, how were the people to be *gathered together*, which evidently implies a previous scattering? The language of the prophecy in the original tongue will be found, upon examination, to speak most plainly, that the sceptre, although it should depart for a time from Judah, should not depart from him for ever, because Shiloh would come, and unto him should the gathering of the people be. The passage, according to the original, as well as its proper meaning, should therefore be read, The sceptre shall not depart from Judah, nor a law-giver from between his feet eternally, because Shiloh shall come and gather the people unto him.* How strikingly does this reading harmonize with other parts of God's word which refer to the latter days and second advent of Christ. Hosea iii. 4, 5, "The children of Israel shall abide many days without a king and without a prince," that is, without a ruler or lawgiver. "Afterwards they shall return and seek the Lord

* From the Introduction to a Bible now publishing in parts, with the substitution of the Hebrew names in place of the English words.

their God and David their king." See also Deut. xxx. 3; Psa. cvi. 47; Isa. xi. 10; xxvii. 12, 13; xxxiii. 17; xliii. 5, 6; xlix. 18; liv. 7; Jer. xxiii. 3—6; xxxi. 8—10; xxxii. 37; Ezek. xx. 34—41; xxxiv. 11—13; xxxvi. 24; xxxvii. 21; Hosea i. 11; Micah ii. 11, 12; iv. 6; Zeph. iii. 20; Zech. x. 8. In addition to this body of evidence, that the gathering into Shiloh refers to the restoration of the Jews in the latter day, and so was not fulfilled at his first coming, nor has been fulfilled spiritually. I might show that this prophecy of Jacob's concerning Judah contains much internal proof, that it is to be referred to those times of refreshing, when God shall send that Jesus who before was preached. Let any one read Gen. xlix. 9—12, and compare it with the following scriptures, which point to times yet to come, and see whether it doth not yet remain for Judah "to be fed with the heritage of Jacob his father, and made to ride upon the high places of the earth." The royal standard of Judah was a lion, and our Lord, as the executioner of God's vengeance, is called the Lion of the tribe of Judah. Balaam saw from afar this terrible day of the nations' overthrow; he saw all other kingdoms sink, and the turrets of Jewish grandeur tower far above Agag in her brightest day, and unwillingly he sung with trembling awe, "He couched, he lay down as a lion, and as a great lion; who shall stir him up?" Numb. xxiv. 5—9. "I shall see him, but not now: I shall behold him, but not nigh. There shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and shall destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. Alas! who shall live when God doeth this? 17—19. We need not be at a loss to know *when* this will be done, if we consult two places in Isaiah, both of which are on all hands allowed to refer to the latter-day glory. The first is Isa. xi. 14: "They shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them." The second, Isa. xxv. 2, 10. "Thou hast made of a city an heap;" "Moab shall be trodden down under him, as straw is trodden down for the dunghill." Keeping Gen. xlix. in view, see Isaiah xxxi. 4; Micah v. 8; note particularly Rev. x. 3, "The mighty angel cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered their voices." These seven thunders are thought by some to be the same as the seven vials in which God's wrath is filled up, and which finishes the mystery of God. This shows that the title "Lion of the tribe of Judah," is more particularly fulfilled by our

Lord in the the last or closing acts of vengeance, which are even now coming on the earth; the design of which is to manifest the Shiloh, and gather the people unto him. Among many other passages which will serve to throw light on Gen. xlix., and which show that it refers to a future glorious day, see Deut. xxxiii. 7; Psal. lxxvi.; Isa. xxvii. 2; Joel iii. 18, 20; Micah v. 2—4; Zech. ix. 13—17; x. 6, 7; xiv. 10, 11, 14.

Upon the whole, I conclude that this ancient prophecy of Jacob shall be fulfilled at the second coming of Christ, when he shall be Israel's Shiloh; a word which comes from a root, says Dr. Gill, "which signifies to be peaceable, quiet, and prosperous;" so say Henry, Brown, and others. This well agrees with other passages that relate to his reign in the latter day. His name shall be called "the Prince of peace," Isa. ix. 6. In his day there shall be abundance of peace, Psal. lxxii. Then unto him shall the long and much spoken of gathering of Israel be. And when this takes place will Judah manifest and realize all that Jacob prophesied of, which may be comprised in three words, *conquest*, *prosperity*, and *supremacy*. The first is symbolized by the lion's whelp, the couchant lion, and the old lion: the second by a profusion of vines, of wine, and milk; see Joel iii. 18—20; and the third is set forth by the name of Judah, which signifies PRAISE, and by the declaration that his brethren shall praise him, and all his father's children bow down to him. How cheering is the thought, the sceptre shall not depart for ever from Judah; Shiloh shall come, and the dispersed of Judah and the outcasts of Israel shall be gathered unto him, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end, Luke i. 32, 33. Then the Lord will accept them with their sweet savour, when they are gathered out of the countries wherein they have been scattered, Ezek. xx. 41; and then the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, Mal. iii. 4. "Come Lord Jesus, come quickly."

At the same time that Christ is manifested as Israel's Shiloh, he will be known as "the Desire of all nations," Hag. ii. 7. At the first coming of Christ this was not the case. No, "he was despised and rejected of men;" "the kings and rulers took counsel together to break his bands." Nation after nation have rejected his easy yoke for that of idolatry, superstition and infidelity. Few comparatively have received him; so that, as hath been well observed, "his religion has rather resembled the migrations of a pilgrim than the career of a conqueror." Besides, Haggai says that this desire of all nations was to come after the shaking of the heavens, earth, sea, and dry land,

(which well agrees with Matt. xxiv.) Yes, saith the prophet, I will shake all nations, and then the Desire of all nations shall come; and the effect or accompaniment of this was, "I will fill this house with glory," which Ezekiel says will be after the return of the Jews to their own land, xliii. 1—7. The apostle Paul quotes part of this passage from Haggai in Heb. xii. 26, 27, and speaks of the shaking of the earth and heaven as a future event; and therefore we may infer that the manifestation of Christ, as "the Desire of all nations," is also future.

It may be asked, "in what respect will Christ be 'the Desire of all nations?'" The nations desire *liberty, peace, plenty, protection*, and all these they shall enjoy under the reign of Christ.* "For in *his day* there will be abundance of peace," which word, says Charnock, means "the confluence of all blessings." Satan, sin, and death have had their day, (and a long and dreadful one it has been,) and Christ will have his day; and during his reign all that nations have desired, politicians planned, poets sungs, or patriots aimed at, shall be realized: yea, far, very far, exceeded. "*All nations shall call him blessed.*"

Lastly, Christ at his second coming will be manifested as the great judge who shall execute God's vengeance, vindicate the divine character, manifest forth the divine glory, and condemn and adjudge to hell all who have lived and died rebels against God's government.

Judgment is a word of various significations:† I shall men-

* Mr. Bickersteth beautifully remarks, "All is now disjointed, sickly, weak, and failing of its desired effect. Remedies multiply wants and defects. 'That which is crooked cannot be made straight, and that which is wanting cannot be numbered.' The best planned institutions, the best laws, through the corruption of man and the power of Satan, disappoint our hopes. The law itself was weak through the flesh. No one adequately fulfils his relations to another, at least the conscience of the Christian leads him constantly to condemn himself. Magistrates, ministers, husbands, wives, parents, children, teachers, learners, servants, dependents, all fail in their relative duties, in some point or other. Our comforts occasion our trials, and our very joys bring sorrows. But the time of the restitution of all things is hastening on, when, not by the policy and wisdom of man, but by the effective grace, and loving-kindness of God our Saviour, they shall be restored to a state of sound health; when the disjointed members shall be made whole, as the withered hand by our Lord, Matt. xii. 13, or the blind eyes which were restored by his goodness to perfect sight, Matt. viii. 25. And how the sacred writers glow with the bright anticipations of such a period, we may see in Isa. xi., xxxv., x. May it only fill our minds in the proportion it fills the divine records.—*Guide*, p. 165.

> "Hope of a world condemn'd, Messiah, hail!
> Nor hell, nor death, shall o'er thy church prevail.
> Thy conquering arm the serpent-foe shall bind,
> Thy blood redeem, thy sceptre rule, mankind."
>
> BULMER.

† "The characteristics of a judge, as given to us in Scripture, are as follow: to rule and govern as a king, to deliver and protect his people, and to avenge

tion three. 1. It signifies vengeance and warfare. "He shall judge among the heathen," Psa. cx. 6. On this we have already dwelt, and therefore shall only refer to Dan. vii. 9—11, 26, and quote the following remarks upon it: "The most momentary glance at Daniel's prophecy will suffice to show that this event (viz. the *judgment* there described) is not at the destruction of mankind, nor for their destruction, with whatever judgments attended, but contrariwise, for the deliverance of all nations from brutal, bestial force into the blessed government of Him who cometh with the clouds of heaven; which should be enough to teach any reasonable person, not only that the coming of the Son of man is before the termination of mankind, but also that the great event of God's providence toward the world, and of his grace by Christ, is the bringing in of the Son of man anew into this visible world."—*Irving's Lectures.*

2. To judge signifies to govern and rule. "The Lord is our judge, the Lord is our king, the Lord is our lawgiver, he will save us," says the restored Jewish nation, Isa. xxxiii. 12. "He (says Isa. xlii. 4) shall not fail nor be discouraged till he hath set judgment on the earth, and the isles shall wait for his law." David, in Psal. lxxii. 2, 4, says, "He shall judge the poor with equity, and the people with righteousness." As in the first instance of judgment he displayed the vengeance of God, so in this he shall gloriously manifest the milder perfections of God. "I have (saith he) declared unto them thy name, *and will declare it*, that the love wherewith thou hast loved me may be in them and I in them," John xvii. 26. Then shall God be known as He whose nature is GOODNESS and whose name is LOVE, and all the subjects of his kingdom shall sing, "O Lord, our Lord, how excellent is thy name in all the earth!"*

3. Judgment sometimes intends a judicial process, and in this sense we may apply it to Christ,—"The Father judgeth no man, but hath committed all judgment unto the Son," John v. 22.

---

them on his enemies; whence it follows that judgment must consist not only in vengeance or punishment, but also in deliverance and government; see also Judg. ii. 16—18; 1 Sam. viii. 19, 20; Isa. ii. 4; Micah iv. 3."—*Abdiel's Essays*, page 77.

* "It seemeth to me, that what we call the day of judgment we shall hereafter call the day of second creation, on which God launcheth our being anew, and furnisheth our voyage of existence the second time: and it may be recounted by us in one short chapter at the beginning of the sacred annals of our new world, even as our present creation is recounted in the Bible; and prove to us, when it is past, as incomprehensible a work as it now doth seem to us looking forward, or as incomprehensible as creation seemeth to us looking backward, and though incomprehensible, it may be always as present to our feelings and our observation as the objects of creation are, and as demonstrative of God's justice as creation is demonstrative of his power."—*Irving's Orations*, p. 302.

He it is that shall occupy that white throne, before which small and great shall stand; this will be after the millennium, Rev. xx. 11, 12. Then shall he fully vindicate the divine character, and deal out the divine vengeance. Then shall it be seen and felt that man was responsible, though grace was free and efficacious. Then shall it be felt that every man's damnation was justly merited; and that God's decrees were not the cause of their rebellion, or of their continuance in it. O, how full of terrors will be that dreadful day to the wicked! Every face shall gather paleness, and every knee shall tremble, except it be those who have a friend in the Judge.

"Bold shall they stand in that great day,
For who aught to their charge shall lay?"

"They shall judge angels." "On them the second death shall have no power.

In these respects, then, shall Christ be manifested at his second coming. Here let us make one inquiry. Are there any signs of the appearing of the Son of man? Are any of those signs beginning to come to pass which, when God's people see, they shall lift up their heads and look up expectingly, because their redemption draweth nigh? Luke xxi. 28. Many persons tell us that more than a thousand years must elapse before the second coming of Christ. Some, indeed, say that 360,000,* it is most likely will roll over (for so long they think the millennium will last,) before the midnight cry is heard, "Behold the bridegroom cometh;" although the bridegroom himself hath said, I come quickly. Now, is not this mode of reasoning a sure way to paralyze all scripture incitements to watchfulness on the ground of Christ's sudden and speedy coming, which, indeed, is almost the only incitement to watchfulness the Scriptures use: see Matt. xxiv. 42; 1 Thess. v. 6; 2 Pet. iii. 14; 1 John ii. 28; Rev. xvi. 15. We are widely different in this respect from the primitive Christians. Hear the testimony of an infidel concerning them—"The ancient Christians were animated by a contempt for their present existence, and by a just confidence of immortality, of which the doubtful and imperfect faith of modern ages cannot give us any adequate notion. In the primitive church, the influence of truth was very powerfully strengthened by an opinion, which however it may deserve respect for its usefulness and antiquity, has not been found agreeable to experience. It was universally believed that the end of the world and the kingdom of heaven (by which they meant Christ's reign on earth,) were at hand."—*Gibbon.*

* Culbertson on Revelations.

But we are grown wiser, and we are grown colder. We have dropped, as a church, their sentiment, and we have lost much of their love and zeal. The powers of the world to come are not felt; and so we go cleaving to the dust; and so we shall until our faith is unto us the evidence of things not seen—until we go about this world, lie down, rise up, buy, sell, eat and drink, marry and give in marriage; and, above all, preach and hear, with the last words of Jesus ringing in our ears—"Behold, I come quickly." Sweet words to the believer, pole-star to the pilgrim, encouraging motto for the soldier! Gaze at them, pray over them, my soul, until, without thoughtlessness and without fear, but with steady hope and strong desire, thou canst say, "Even so come, Lord Jesus."

But to return to the question. Without being confident, many things lead us to think that "the coming of the Lord draweth nigh." Let the observant Christian compare the situation and feelings of all nations with Matt. xxiv. 29, 30; Luke xxi. 24—31. Let him again bring to mind what hath been said on Rev. xvi. 12—15, where the state of the Turks—the working of three forms of evil, viz., tyranny, superstition, and idolatry—the gathering of all nations, for some grand conflict, are set forth as signs of the Lord's coming. Let him meditate on the present state of the church and the world, and compare it with Matt. xxiv. 12, 13; 2 Tim. iii. 1—5. Let him consider the abounding of iniquity and the increase of scoffers, 2 Pet. iii. 1—4. Let him view the efforts which are making to spread abroad the gospel, fulfilling Matt. xxiv. 14, and Rev. xvi. 6, 7, the feelings produced among the Jews, and also the sympathies excited on the behalf of that despised people, Deut. xxx. 1—7; Psal. cii. 14; and the cry of security and peace, the building, the planting, the expectation of the world's stability and improvement, 1 Thess. v. 3; and yet withal, the forebodings felt by many, Luke xxi. 26. Let these things be thought over, and then say, do they not intimate the near approach of him who will surely come, and who will not tarry?

Many who expect Christ to come to set up a kingdom, confidently expect that many things must first be fulfilled. Without entering into an argument on the subject of unfulfilled prophecy, without positively asserting that some things *may not* first take place, I cannot help expressing my dissent from this opinion; Mr. Cuninghame remarks, "If we who have watched every sign in the spiritual horizon for a long series of years, were now asked, '*Is any sign of his coming yet unaccomplished?*' We should be constrained to answer, '*To our feeble view, not one sign remains unaccomplished.*' If we were further asked, '*Shall he come this year?*' our answer would be, '*We know not: but this*

much we know and believe—that he is at hand, even at the door. All our knowledge, therefore, brings us just to that state of *expectation* and *uncertainty* which filled the minds of the waiting saints at Jerusalem, in the age of our Lord's appearance."

Though I have no intention, in this humble work, of entering into the subject of chronological prophecy, yet I cannot help just observing, that almost all writers on prophecy, who have studied those mystic numbers, make them terminate at periods toward which we are rapidly approaching. However different these views and schemes, they agree in this, that within a few years from the present time, some of the greatest events ever witnessed will take place. Happy are those "who shall stand in their lot in the end of the days."

I have before expressed an opinion that God has kindly enshrouded the precise period of Christ's coming in obscurity, and that this uncertainty is calculated to produce a watchful spirit. But there is one thing testified of, with reference to this coming, that should be particularly borne in mind, which is, that the Lord will come while men are saying, "Peace and safety," and so "that day shall come as a snare," "at an hour when men think not" when the world shall be very busy, the church very drowsy, and Satan as usual indefatigable in his malicious pursuits, Rev. xvi. 13. "There are two events (observes Mr. Cuninghame) in the history of the church and the world, which are selected by our Lord himself as the special types of his advent, and the state of the world in that day. The first is the destruction of the antediluvian world by the flood; and the second, the overthrow of Sodom, see Matt. xxiv.; Luke xvii. 18—20. From both these passages it is manifest that the coming of the Lord is to find the world in a state of peace. The buying and selling; the marrying and giving in marriage; the planting and building, are all images of peace and not of warfare. It is further evident from these passages, that as soon as the Lord comes and takes unto him his elect, the torrent of calamity which is to destroy the prophetic earth, shall immediately thereafter break forth; for were it not so, the analogy between the days of Lot, of Noah, and the Lord's advent would fail." The same writer, alluding to the state of the nations before adverted to, says, "Amidst this commixture of dread and alarm, and these groanings of distressed nations, and fond whisperings of 'peace, peace;' suddenly as the blaze of forked lightning, unexpectedly as the fall of the trap upon the ensnared animal, and as the dark and concealed approach of the midnight thief, a voice like that of ten thousand thunders shall burst on the ears of the astonished inhabitants of the earth —IT IS THE VOICE OF THE ARCHANGEL—IT IS THE TRUMP OF

GOD—IT IS THE DESCENT OF THE SON OF GOD! HE COMETH—HE COMETH TO JUDGE THE EARTH. His dead saints spring from the dust, his living saints in a moment, in the twinkling of an eye, are changed, and both together are wrapt up far above the clouds to meet him, long before he is seen by the inhabitants of the earth.

"This, I conceive, is the next great event that we are now to look for. So far as I can discern, no further signs are to be expected; as it seems to me we have entered into that last period of awful expectation, during which the church is likened unto ten virgins. Once I conceived that the restoration of Judah was to precede the advent; not perceiving the distinction in time between our Lord's advent in the air, and his descent to earth in the day of Armageddon."* Another writer on prophecy says, "He may be awfully deceived who says, My Master will not come before the Jews are gathered; this, to say the least, is quite uncertain to us. It is probable that the principal gathering of the Jews will take place during the time the glorified saints are on high with their Lord, before their descent to earth." This is Mr. Cuninghame's view,† who also

* Cuninghame's Dissertation, p. 480, 491.

† The following remarks are worthy of the most serious consideration; they may help to cast much light upon the time of the Saviour's advent, and the order of the events which shall then transpire, and are calculated to promote a spirit of watchfulness.

"When the raised and changed saints are caught up to meet the Lord above the clouds, there shall be found assembled before him the whole of the church of the first-born, without one lacking. At first, however, we may conceive of this immense multitude as standing in one mass of celestial bodies, shining with resplendent glory, reflected as it were from the irradiation of the divine effulgence of their common Lord. There remains yet to be effected the marshalling of these heavenly armies, in their various orders and degrees of glory and dominion: Numb. i. ii. may be typical of this, and Numb. xxiv. 5, 6, have a mystical relation thereto. But this marshalling of the saints in their various degrees of glory, supposes a previous judgment according to works, since this is absolutely necessary thereto, Rom. xiv. 10—12; 2 Cor. v. 10, and sundry other passages of scripture, but especially the parable of the pounds, Luke xix. 15, in which the judgment according to works is placed immediately after our Lord receives the kingdom. Next, as I conceive, to the judgment of the glorified church, follows the marriage, Rev. xix. 7. There is also a solemn investiture of our Lord in the kingdom, on which occasion he adds to the *crown* which he wears, Rev. xiv. 14, *many diadems*, with which he comes forth in the day of the treading of the wine press, Rev. xix. 12. All these events do, in their relation to the divine attributes of power and omniscience, require indeed only a moment of time, but in their relation to the capacities of the creature, for whose instruction and the manifestation of the divine glory they are intended, they require a considerable lapse of time."

The author then observes, that "the interval between the exodus of Israel from Egypt and their entrance into Canaan may be a type of the interval between the rapture of the saints to meet the Saviour and their descent with him." He then proceeds, "Shrouded and enshrined in celestial light, wholly inaccessible to mortal eyes, our Lord shall with his saints direct all the movements of the storm of wrath, (fulfilling Psal. cxlix. 5—9; Rev. ii. 27; xvii. 14,) and after the children of men shall have recovered from their first sensations

observes, "The moment of our Lord's first approach to earth is in Rev. xiv., as every where else, sedulously concealed from us. He is seen sitting on a cloud, (ver. 14,) which implies not the action of coming, but that he is already present. How unspeakably awful and awakening is this thought!" Listen, then, ye saints, to the words of Jesus, "Watch; for ye know neither the day nor the hour wherein the Son of man cometh." Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants who, when he cometh, he shall find watching, verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them," Luke xii. 35—37.

I take the liberty of inserting the following beautiful lines on this most interesting subject:—

SIGNS OF THE TIMES.

When from scattered lands afar	*Matt.* xxiv. 6—8
Speeds the voice of rumour'd war,	*Luke* xxi. 25
Nations in tumultuous pride	*Hag.* ii. 7
Heav'd like ocean's roaring tide;	*Heb.* xii. 26—29
When the solar splendours fail,	*Matt.* xxiv. 29
And the cresent waxeth pale,	*Rev.* xvi. 12

---

of horror and dismay, occasioned by the voice of the archangel and the sign of the Son of man, they shall, like Pharaoh, be judicially hardened, and deceived by the devil; they shall gather themselves to the battle of the great day, altogether insensible against whom they are fighting.

"In this sanctuary of unseen and celestial light, the church may probably receive from her Lord the institutions of his kingdom in the new earth, and may thus be prepared to fill her high office of subordinate and yet conjunct dominion and priestly ministrations in the age to come."—*Cuninghame's Dissertation*, p. 194, 197.

It may be observed by some that it is said Matt. xxiv. 29, that immediately *after* the tribulation the Son of man comes; how then, is he said to come *before* it, and to take his church out of it? Let it be remembered, as hath been before observed, that by comparing Luke xxi. 24—26 with Matt. xxiv., we learn that this tribulation refers to the whole period of the treading down of Jerusalem and scattering of the Jews, and that it is just at the close of this long period, and at the eve of that last storm (Dan. xii. 1) which is the climax and finishing of the long tribulation, while the heavens are shaking; but still during a time of peace, while men's hearts are failing and yet assuring themselves of security (see Luke xvii. 26—31; xxi.; Matt. xxiv.; I Th. v. 3; all which we have seen, and still see before our eyes) that the Lord comes, and the last storm of wrath falls; he comes between the sixth and seventh vials, Rev. xvi. 15—21. Here we have again the *uncertainty* of the time of that unspeakably important event, the coming of the Lord, pressing upon our attention; we know not how far popery may be destroyed, or the evil spirits have performed their work—the Jews be gathered or the nations chastised, before his coming; but *this* we know, that he *will* come, and that he has commanded us to be ready.

And the powers that star-like reign,	*Matt.* xxiv. 29
Sink dishonour'd to the plain;	*Joel* ii. 10. 31
World! do thou the signal dread;	*Luke* xxi. 26, 36
We exalt the drooping head,	*Luke* xxi. 27, 28
We uplift th' expectant eye,—	*Eph.* i. 14
Our redemption draweth nigh.	*Rom.* viii. 19, 23
When the fig-tree shoots appear,	*Matt.* xxiv. 22. 23
Men behold their summer near;	*Luke* xxi. 29, 31
When the hearts of rebels fail,	*Isaiah* lix. 18, 19
We the coming Conqueror hail.	*Rev.* xix. 11, 16
Bridegroom of the weeping spouse,	*Rev.* xix. 7, 9
Listen to her longing vows,	*Rev.* vi. 10
Listen to her widow'd moan,	*Luke* xviii. 3, 7, 8
Listen to creation's groan!	*Rom.* viii. 22. 23
Bid, O bid thy trumpet sound;	1 *Thess.* iv. 16
Gather thine elect around;	*Matt.* xxiv. 31
Gird with saints thy flaming car;	*Jude* 14
Summon them from climes afar;	*Isaiah* xxiv. 13—15
Call them from life's cheerless gloom,	*Matt.* xxiv. 40. 41
Call them from the marble tomb,	*Rev.* xx. 4—6.
From the grass-grown village grave,	*Luke* xiv. 14
From the deep dissolving wave,	*Psal.* xlix. 14, 15
From the whirlwind and the flame,	1 *Thess.* iv. 17
Mighty Head! thy members claim.	*Col.* i. 15
Where are they whose proud disdain	*Luke* xix. 12, 27
Scorn'd to brook Messiah's reign?	*Matt.* xiii. 41, 42
Lo, in waves of sulph'rous fire	*Luke* xvii. 27, 30
Now they taste his tardy ire,	*Rev.* xix. 20, 21
Fetter'd till th' appointed day,	*Rev.* xviii. 3, 5, 9
When the world shall pass away.	2 *Peter* ii. 9
Quell'd are all thy foes, O Lord;	*Rev.* xix. 15, 21
Sheathe again the dreadful sword.	*Psal.* cx. 5, 7
Where the cross of anguish stood,	*Isaiah* liii. 3. 5, 12
Where thy life distill'd in blood,	*Mark* xv. 27
Where they mock'd thy dying groan,	*Mark* xv. 29
King of nations! plant thy throne;	*Isaiah* xxiv. 23.
Send thy law from Zion forth,	*Zec.* viii. 3
Speeding o'er the willing earth—	*Dan.* ii. 35. 44
Earth whose sabbath glories rise,	*Isaiah* xl. 1, 9
Crown'd with more than Paradise.	*Psal.* lxvii. 6
Sacred be the impending veil!	1 *Cor.* xiii. 12
Mortal sense and thought must fail.	1 *John* iii. 2
Yet the awful hour is nigh,	*Luke* xxi. 31
We shall see thee eye to eye.	*Rev.* i. 7.
Be our souls in peace possess'd,	2 *Thess.* iii. 5
While we seek thy promis'd rest,	*Heb.* iv. 9
And from every heart and home	2 *Tim.* iv. 8
Breathe the prayer, O Jesus come!	*Rev.* xxii. 20
Haste to set the captive free;	*Isaiah* xlix. 9
All creation groans for thee.	*Rom.* viii. 19

CHARLOTTE ELIZABETH.

CHAPTER V.

THE GLORIOUS KINGDOM OF OUR LORD JESUS CHRIST; OR, THE MILLENNIUM.

In the ground we have already travelled, we have only been getting on toward that "rest which remaineth for the people of God," but we now come to the rest itself. Our past path may be compared to the progress of a traveller up a mighty mountain, where both nature's terrors and glories were to be seen. Through different vistas we have seen things both glorious and terrible, but now we have attained the summit, all is grandeur, all is glory. The groan is changed into a song, the sword into a ploughshare. Earth, so long the seat of strife and discord, is now at rest under the reign of the Prince of peace, and instead of being filled with sin and violence, it is filled with Jehovah's glory. Ye angels, tune your harps afresh, for Immanuel has triumphed; the "government is upon his shoulder," and all nations call him blessed. Repeat again those mighty and melodious numbers once sung over Bethlehem's solitudes; all creation will join your song *now*. Every valley, and every mountain, (and what is more) every heart, will echo back, "Glory to God in the highest, on earth peace, good-will toward men."

That Christ will come again "the second time without sin unto salvation," all who are Christians profess to believe. That a kingdom will be then set up, into which the righteous will enter, Matt. xxv. and where Christ and his saints will reign, is likewise universally acknowledged, 2 Tim. iv. 1. Will this kingdom be in the heaven, or on the earth? Daniel alludes to it expressly as a kingdom and dominion subsisting under the whole heaven; and declares that all people, nations, and languages, shall be included in it, Dan. vii. 14, 27; and that it shall be set up when Christ comes *in* the clouds of heaven. If this does not mean the second and personal coming of our Lord Jesus Christ, then what does it mean? Mr. Faber affirms, that "this whole vision of the coming of the Son of man is simply a figure, or symbol, or type, denoting the conversion of the world;" but Mr. Cuninghame replies, "Throughout the whole Scriptures, Christ himself is the great Antitype. Of him were the holy men of old, Adam, David, Moses, and Solomon, illustrious types. Of him, were even the beasts

slain for sin, types. Yet when Daniel beholds at the end of the ages, this great Antitype coming in *person*, and invested with glory and dominion, Mr. Faber, by rashly converting the whole scene into a *figure*, does in effect affirm that *Christ himself* here appears simply as *a type of the progress of his own gospel* in the hearts of men," and therefore "as *a type* signifying something infinitely inferior in dignity to the thing typified." To my mind, this vision of Daniel is most conclusive. These proofs from the prophet Daniel are confirmed in the New Testament; the redeemed in glory sing, "We shall reign on the earth," Rev. v. 9; and in Rev. xx. 4, we are told "they lived and reigned with Christ a thousand years," which reign the connexion leads us to conclude, is on the earth. The kingdom to which Daniel refers, is spoken of as established after the judgment of the Roman beast, and little horn; and therefore we may conclude it is the same of which the apostle speaks, 2 Tim. iv. 1, wherein he declares that "Christ shall judge the quick and the dead at his appearing and kingdom."

There are many passages of Scripture, which all agree, refer to this glorious era. I will mention a few of them, and then proceed more particularly to show in what this reign of blessedness will consist: see Psal. ii. 8—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psal. xxii. 27, 28—"All the ends of the earth shall remember and turn to the Lord." Isa. vi. 3—"The whole earth is full of his glory." Isa. xi. 9—"For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. lii. 10—"All the ends of the earth shall see the salvation of God." Isa. lxiii. 4—"The year of my redeemed is come." Dan. vii. 14, 27—"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." Rev. xi. 15—"The kingdoms of this world are become the kingdoms of our God, and of his Christ, and he shall reign for ever and ever." See also Isa. xxv.; xxxii.; xxxv.; lxv. 17—25; lxvi. 7—13; Dan. ii. 44, 45; Micah iv. 1—7; Hab. ii. 14.

I will now endeavour to exhibit some of the peculiar glories of this reign of the Messiah, and we shall soon see that all human kingdoms are outshone thereby; yea, that all the previous dispensations of God are eclipsed by its excelling glory.

1. *Christ and his saints will reign together on the earth.* That this is one part of the glory of his kingdom, the Scriptures plainly declare. And indeed, it seems but consistent, that this world, which was originally designed to manifest forth God's glory, should be appropriated to that end, according to God's

first intention with regard to man. "Have thou dominion." It seemeth but right that on this earth, where Christ and his saints were afflicted and despised, they should be exalted and honoured. "There is certainly (says a writer on this subject) an incompleteness and insufficiency in the belief that Christ will again visit this earth, only to pronounce a hasty condemnation, and effect a speedy execution of annihilating judgment, wherein he endured, with such patience and long suffering, the deepest humiliation and degradation from the powers of this world. It were but an unsatisfactory triumph, if he does not, on the very field of his sufferings, defeat and baffle the enemies which then oppressed him, and his church after him: if he does not reign on the throne of his glory, triumphing over the world, and ruling the nations with the breath of his mouth." But, however pleasing such a thought might be, if the Scriptures said nothing about it, this would be an Utopian scheme indeed. Let us inquire at the mouth of the Lord concerning this point.

Read the 8th Psalm, with the comment of the Holy Spirit, in the second chapter of Hebrews. There our Lord Jesus is set forth in three states, which a writer on this psalm has well denominated "*sub-angelic humiliation, heavenly glory, and earthly dominion.*"* The apostle tells us that Jesus hath passed through the first, viz. that of being made a little (or for a little while) lower than the angels; that he is now enjoying the second, "for we see Jesus crowned with glory and honour," Heb. ii. 9. The same authority says, ver. 8, "But now we see not yet all things put under him;" implying that we shall yet see it, for one part of the psalm must be fulfilled as well as the other, and this will be at that season or time of which he speaks, Heb. iii. and iv., and which was typified by Canaan,† the sabbath day and the

* Two excellent sermons by Dodsworth on the 8th Psalm.

† Not only were the conquest and possession of Canaan, under Joshua, a type of the rest which remaineth, but that favoured country shall be the place of manifestation, and *then* shall the patriarchs realize all God promised them, and *there* enjoy that "city which hath foundations for which they looked," Heb. xi.; and which "cometh down from God out of heaven." An excellent writer observes, "God repeatedly promised to Abraham, to Isaac and to Jacob, *personally* and *respectively*, as also to their *seed*, that he would give them the land in which they were strangers, Gen. xiii. 15; xvii. 8; xxvi. 3; xxviii. 13; Exod. vi. 3, 4. It is to the repetition of these promises, and their amplification, Paul seems to refer, when he speaks of the covenants of promise in the plural, Eph. ii. 12; and certainly he refers to these in the Epistle to the Galatians, Gal. iii. 16—19, when he insists that the promise to Abraham and his seed continues in full force under the gospel, not allowing that the covenant after made with Moses had any power to do away or alter these.

"I must repeat, and beg particular attention to the circumstance, that the promise to each of the three patriarchs is, 'To *thee* will I give it, *and to thy seed*,' which, if words can plainly express a thing, does clearly imply, that there must be a special fulfilment of the promise to them, as well as to their posterity.

sabbatical year. Among other things which are to be put under him, as the head of his people, and first-born among many brethren, are those things which the first Adam lost. Jesus, as Redeemer, is heir of all things, and his people are joint heirs with him of all that he possesses; and among the rest, of that glorious liberty into which the creatures shall be delivered, at the manifestation of the sons of God, at the appearance of Christ, Rom. viii. 18—25: when they "who suffer with Christ shall be glorified together with him," *together* viz. at the same *time*, and in the same *place*. You have the original charter of man's being, Gen. i. 26. There we see what he lost: unto this Christ will restore him, yea, unto much more. This restoration of man's dignity in Christ is thus set forth in the 8th Psalm: "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and all the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." "This (says the apostle) we see not yet;" but, as an earnest of it, we see Jesus at his Father's right hand, as "the Lamb with seven eyes and seven horns;" having all wisdom and power, to bring about all that God hath purposed for him and his people. Contemplating this reign of the second Adam,* the psalmist sings, "O Lord, our Lord, how excellent

---

They all, indeed, dwelt in the land, but not as proprietors; for, excepting a burial-place, they had no possession in it all, 'but confessed that they were strangers and pilgrims.' This very fact the apostle instances, in order to prove that they *sought* a country, yet died *without receiving* the promises, Heb. xi. 13—16, 39. And Stephen notices also, that though God promised to give the land to Abraham for a possession, and to his seed after him, yet that he gave him none inheritance in it—no, not so much as to set his foot on, Acts vii. 4, 5. It is unwarrantable, therefore, to say of them that the promise was fulfilled, when these two passages of Scripture say it was not."—*Abdiel's Essays*, p. 11.

Ainsworth thus renders Gen. xvii. 8:—"The land of thy sojournings for an everlasting firm possession."

* This title of the Redeemer is a very remarkable one, and deserves particular attention. In Rom. v. 14, the Saviour is introduced as the antitype of Adam, who is said to be the figure of him that was to come. Adam was the figure of Christ, 1st, in being the image of God, Gen. i. 26; Heb. i. 3; 2nd, in being the federal head of all his posterity, as Christ is of all his spiritual seed, Rom. v.; 3rd, in some points connected with the conjugal relationship, see Gen. ii. 21—24; Ephes. v. 25—33; 4th, as heaven's vicegerent or governor. God said to Adam, "Have thou dominion." This dominion *he* lost; but unto the Son he saith, "Thy throne, O God, is for ever and ever." From the title "the second Adam," being introduced into the apostle's discourse on the second coming of Christ and resurrection of his saints, 1 Cor. xv., we may infer that this will be the period when he will be manifested in this character. Then "he makes all things new," Rev. xxi. 5; "subdue all things unto himself," Phil. i. 21; and the Father gathers all things together unto him, Ephes. i. 10. Then shall God's express image be seen on earth in all its glory, the bridegroom love of Christ be eternally displayed, the virtue of his headship be seen in the restoration of millions, and heaven and earth admire the wisdom and rectitude of that go-

is thy name in all the earth;" even that same Lord "who had set his glory above the heavens."

The 37th, 72nd, 145th, and many other psalms, refer to this subject; but my limits will not allow me to expatiate on them. From Prov. viii. 31, arguments may be deduced in support of this doctrine. "Rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Thus did Christ, "the wisdom of God," contemplate from all eternity, with sacred joy, that period when he with his saints should enjoy that earth, not as yet created. Jer. xxiii. 5, 6; Ezek. xxxiv. 23, 24, 29; xlviii. 35; Dan. vii. 13, 14, 27, refer to this great event. In Ezek. xliii. 7, we have a very minute promise: "Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever," &c. Also Zeph. iii. 15, "The King of Israel, even the Lord, is in the midst of thee." Zech. ii. 10—12, "Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee . . . . and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." And the last verse intimates that this is something more than a spiritual coming. "Be silent, O all flesh, before the Lord, for he is risen out of his holy habitation." Also Zech. viii. 3; Isa. xii. 6; xl. 10; xix. 1. I am fully aware that many of these promises refer to literal Israel; but this militates nothing against the sentiment now advocated, because where Christ is, there will his saints be. And there is reason to conclude that the site of that heavenly Jerusalem, which cometh down from God, out of heaven, will be somewhere in the holy land, perhaps in the vicinity of the earthly Jerusalem, the Jewish capital. Zechariah, xiv. 4, declares that the feet of the Messiah shall stand in that day upon the Mount of Olives; and ver. 5, (confirming what Enoch had spoken,) "And the Lord my God shall come, and all the saints with thee." Perhaps Moses, Deut. xxxiii. 2, and Hab. iii. 13, refer to this time.

Turn we from the Old to the New Testament, we shall find this subject revealed equally plain. In Matt. vi. 10, our Lord taught his disciples to pray, "Thy kingdom come thy will be done on earth, as it is done in heaven." This prayer will never be fully answered till heaven comes down to earth. If

---

vernment under which peace shall flow like a river into every heart, and in which man and nature shall be blessed. Thus, though the foundations of Christ's eternal kingdom were visibly laid in his incarnation, yet that kingdom is not gloriously manifested till he comes again. But because the foundation *was* then laid, and because the building is sure to rise, we have the glory of that kingdom referred to in so many places, where the incarnation is introduced to our attention. See Isa. ix. 1—6; xi.; Micah v. 1—4; Luke i. 32—34.

the millennium were to be no more than what some expect, there would be occasion to use these petitions *even then*, and the world would at last be burned up without this prayer ever being realized by God's will being done on earth as in heaven. But when the kingdom of "*our Father*" comes, and the kingdom of his Christ, over which he will be King, and in which his risen saints will be princes, Rev. xx. 4—6, then will God's will be completely done, and the earth shall be filled with his glory. Matt. xix. 28, is full to the point. Peter had been saying, "We have forsaken all and followed thee, what shall we have therefore?" And Jesus said unto them, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Most persons understand these words to mean, that those who are regenerated persons shall inherit these promised blessings; to be consistent, they must first show that Christ was regenerated. The word regeneration here,* refers to *things*, not to *persons*, and intends the same as the restitution of all things; and the meaning is, that the faithful followers of Christ shall in that glorious or regenerated state of things yet to come, be exalted with him to great glory and honour. We are also taught that at the time Christ takes his seat upon his glorious throne, all material things will undergo a change for the better, not be destroyed: "He that sat upon the throne said, Behold, I will make all things new," Rev. xxi. 5; Heb. i. 10—12; and that during this state of things the Jews shall exist as a nation, and be subject to the government of Christ and his apostles. Our Lord preached this same doctrine at the feast of love, Luke xxii. 28—30; indeed, it was a favourite topic with our divine Master. Before I pass from Matt. xix. 28, I beg leave to put a question or two to those who may be inclined to interpret it otherwise than of a kingdom on earth. Had the apostles of our Lord, who put this question, any higher idea of the kingdom they expected their Lord to set up than that it was on this earth, and that the Jews, as a nation, were to be pre-eminent in it? Surely they had not, even after the resurrection of Christ; of this Acts i. 6, 7, is a witness."† Then,

* Tyndale renders it "second generation;" see also Gen. ii. 4. Holmes, in his Resurrection Revealed, proposes to speak upon this glorious state thus, 1. The chaos. 2. The creation. 3. The dimensions. 4. The qualifications. 5. The privileges.

† "When we remember that our Lord had just been opening their understandings to understand the Scripture, Luke xxiv. 45, and conversing with them for forty days on the kingdom of God, Acts i. 3; it is most improbable that they should have still had a visionary notion about its establishment, or if they had, that at such a moment he should have left them under the power of so serious an error."—*Bickersteth's Guide.*

I ask again, did our Lord mean that they should understand his answer? Surely he did; for when they were not able to bear any thing, he did not tell them. If then, they understood by this kingdom, a kingdom on earth among the Jews, and if our Lord so spake that they SHOULD understand him, then I infer that Christ meant it as they understood it; not that I mean to say that they understood or viewed all things correctly, but that they were right in the main or leading points. The desire of the two sons of Zebedee, Matt. xx. 21, 22, and our Lord's answer, show that their ideas of such a kingdom were not wrong, whatever we may say of their wishes for precedency. Our Lord's answer, ver. 22, 23, does not say a word about their having conceived erroneously concerning his kingdom; indeed, he tacitly acknowledges the truth of their conceptions, but refers the gift of those much-desired seats to his heavenly Father's will.

Passing over other passages, I come to Rev. v. 9, 10, "Thou hast made us unto our God kings and priests, and we shall reign on the earth." This song was sung on the occasions of the Lamb's taking the seven-sealed book, and prevailing to open it. By the opening of these seven seals, (by which is intended a series of judgments,) the Lamb eventually rids the world of those wicked and tyrannical governments who domineered over it and oppressed his saints; "and the kingdoms of the world become his kingdoms," and "the tabernacle of God is with men." In anticipation of this glorious time of triumph, and from a feeling of gratitude to, and admiration of the Redeemer, the redeemed in heaven, begin a lofty song of praise to the Lamb, which concludes thus, "and we shall reign on the earth."* The angels who surround the throne, in number ten

* Several eminent divines who believe that Christ will come to set up a kingdom on earth, and to reign with his risen saints over the earth, yet hesitate about the site of the New Jerusalem being on this earth; among these are Dr. Thomas Goodwin, Dr. Henry More, and Mr. Bickersteth. With all deference to such eminent names, I would just observe, is it not said, Rev. xxi. 3, "The tabernacle of God is with men;" are not "the meek to inherit the earth," Matt. v. 5; and do not the promises made to the patriarchs and the Jewish nation, too numerous to quote, require an actual residence on the earth? Was not the transfiguration a foreshowing of this kingdom? there were Christ in glory —Elijah in his glorified body—and disciples in the flesh, Matt. xvi. 28; 2 Pet. i. 16. Was not the Jewish tabernacle, with the glorious presence of God therein, a type yet to be realized on earth? We do not suppose any thing like common or familiar intercourse, nor maintain that Christ and his risen saints may be always visible to dwellers in flesh. Perhaps some may think the following remarks too venturesome, but no doubt they will be more than realized, if not exactly in the way pointed out.

"Is it not a reasonable anticipation, that in the future scenes of predicted glory, it may be within the power of the glorified saints still to mingle invisibly with the moral sojourners of earth, sometimes to veil the radiance with which they will be clothed? And thus, when the earth shall be at rest, the

thousand times ten thousand and thousands of thousands, next take up the glorious anthem, and every tongue and every harp swells the full melody of that song which redeemed sinners lead. Then the remotest confines of the universe, and all the different orders of creation, hear and echo back the melody. Saints, angels, heaven, earth, and seas rejoice, because the Lamb has undertaken to fulfil his Father's counsels. This anticipation of reigning on the earth is set forth as realized in Rev. xx. 6—8, and Rev. xxi. xxii., which refer to this same glorious event. "John saw the new Jerusalem coming down from God out of heaven;" This is the incorruptible inheritance of which Peter spake, which is reserved in heaven, 1 Pet. i. 3—5. This is the city the patriarchs eyed from afar, while as pilgrims they traced the thorny road. This is the Jerusalem which Paul declares is free, which is above, and is the mother of us all, Gal. iv. 26; Heb. xii. 22. John then tells us that he heard a great voice out of heaven say, "Behold the tabernacle of God is with men, and he will dwell with them." The glories of this city, and the privileges of its citizens, are described in the most glowing words that language can furnish. So much internal evidence do Rev. xxi. xii. contain of the glorious state of things described being on earth, and not in heaven, that many commentators, who look for a millennium during the gospel dispensation, apply them to that period by making large allowances for figure, metaphor, and oriental manner of speaking, thus making God perform less than he promises. Others apply it to the church in heaven—these have to contend with

---

voice of war be silent, and strife hushed in the land, it may be permitted to those beneficent mortals, though *reigning* in the world, to lay aside the ensigns of power, and to cheer some lonely valley, some peaceful home of virtue and loveliness, with the intercourse of a kindness which shall only seem kindred with its own."—*Noel's Prospects of the Christian Church.*

The same eloquent writer observes—"What then *has* been the conduct of Jesus Christ in the intercourse which he has deigned to establish between himself and the earth? He came to forget himself in the recollection of the misery of others. He came to portray his Father's character by the exhibition of his *own*—to make known his Father's generosity by the costly sacrifice he was himself ready to make; he came amidst the grovelling, the selfish, and the earthly, to tell a tale of disinterested love, at which such selfishness might well have hung down her head. He came amidst the guilty, the wretched, and the lost, to reveal a design of mercy at which angels rejoice with exceeding joy, and before which the aching and the burdened heart may throw off the load under which it labours. And what must be the design of such a benefactor in espousing to himself in glory an elect, ransomed, and healed church? Can it be for any purpose different from those he has already manifested in the world? Can it be to wrap up the exhibitions of grace which he has hitherto manifestly laboured to unfold? Rather, can it be for any inferior purpose, than to associate with himself an elect-immortal agency, connected with his own glorified humanity? In order that, encircled by his agency, he may again come forth from his Father's presence to effect on the earth the ultimate repeal of every curse, and the recovery of the lost heritage of mankind."

equal if not with greater difficulties. I would just observe here what has before been hinted at, that as at Christ's second coming there will be two mariages, that of the Jewish church, spoken of in the Old Testament, and that of the elect Gentile church in the New; so during the millennium there will be two Jerusalems,* the literal Jerusalem, and the heavenly Jerusalem. The dimensions and site of the former are spoken of Jer. xxxi. 38—40, and the dimensions of the latter are set forth Rev. xxi. 15—17.

Some have thought that this holy, heavenly city, the habitation of Christ and his saints, will be in the midst of the promised land, see Ezek. xxxvii. 25—28, with Rev. xxi. 3; and that thus will be fulfilled the promises of God to the Jews, that the Messiah should dwell in the midst of them, and likewise the Lord's promise to his disciples, that they should judge or rule the twelve tribes of Israel. Then how glorious will the king of Israel and the king of saints appear! "Our eyes shall see the king in his beauty." Our Lord showed forth in the mount of transfiguration a glimpse of the glory which he will then openly display. Peter, referring to this event, 2 Pet. i. 66—18, calls it the power and coming of our Lord Jesus; and so Jesus calls it, Matt. xvii. 28, implying that this was a foreshowing of the glory he would manifest, when he reigned in his kingdom.

The state of the risen saints will be one of government and service, of triumph and joy. For, they are kings and priests," "they live and reign." This Christ promiseth, Rev. iii. 26, 27. "He that overcometh, and keepeth my words unto the end, to him will I give power over the nations." This was promised to the saints then living, and to them personally, and never has yet been fulfilled, neither can it and similar promises be fulfilled, unless they are raised from the dead, while there are nations living on the earth to rule, which Rev. xxi. 24 tells us will be the case. "And the nations of them which are saved (viz. saved from those judgments which overwhelm others) shall walk in the light of it (the new Jerusalem,) and the kings of the earth do bring their glory and honour into it." Concerning the nature of the government,† priest-

* Mede observes, "You must distinguish between the *New Jerusalem* and the state of the nations which walk in the light thereof—they are not both one. New Jerusalem is not the whole church, but the metropolis thereof, and of the whole world." The prophecies of Ezekiel are the Apocalypse of the Jews; their Jerusalem is therein revealed, as also in Isaiah, the Psalms, and other prophets; but the prophecies of John are the Apocalypse of the Gentiles (or rather of the elect church, Jews and Gentiles, Eph. ii.) and set forth the glorious condition of the raised saints.

† "The risen saints do not form, (if I may so speak) the *population*, but the *government* of that kingdom. If they inherit a kingdom, and reign, they must

hood, and joint heirship with Christ, which the saints will then enter upon, we can say but little; because we know but little; "for we know not yet what we shall be, but when he shall appear, we shall see him as he is." That it will be so, the faithful and true witness hath declared; and it is enough for us to know that he shall see him as he is, be like him, be joint heirs with him, rule with him, and minister to him; each word, each privilege, contains a world of wonders. None can tell how great will be the saints' happiness, how extensive their possessions, how dignified their employment. The faculties of the human soul now are great and capacious, who can tell how they may be distended in the world to come! O what mighty subjects may they grasp, and comprehend, and feast upon; then, indeed, thy shall know what life, *eternal life* means, that

> "Life is love and immortality;
> The being one, and one the element."

Perfect in knowledge, in love, in holiness, in joy, and all bearing the impression of *eternity*, who can imagine their bliss? The Lamb who bought them ever in sight, the impression of their infinite obligations ever delightfully resting upon them, and the spontaneous, grateful song of heavenly melody ever flowing from them; how full, how complete, is their blessedness! With much joy and wonder we might dwell upon their spiritual and glorified bodies, how swift they are transported on their Lord's errands, how refined and pure all the senses are;*

in respect to that kingdom have subjects; and these I imagine, will consist of the nations of the saved.—*Eruvin.*

"If angels (says one) be my ministers in this my humiliation, what in my exaltation may I not hope to become?"

The future priesthood of the glorified saints no doubt will be something very exalted. It is said they will serve God day and night *in his temple*," Rev. vii. 15; and again, "his servants shall serve him," Rev. xxii. 3. *Now* they are a royal priesthood, offer "spiritual sacrifices" and "sacrifices of praise," Heb. xiii. 15; 1 Pet. ii. 5; but *then* they will offer up *themselves*, in a flame of holy love, and pour forth grateful songs of praise for ever. Perhaps Rev. v. 8 refers to the future priestly character of the saints. "And when the Lamb had taken the book, the four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." It should also be borne in mind, that this glorious kingdom will be the era when Christ shall be revealed in his Melchisedec priesthood, seeing that Psalm cx., where he is declared to be a priest for ever after that order, evidently looks forward to a time of vengeance and triumph. Then he is manifested as, "the Priest on the throne," Zech. vi. 13; "the Prince of peace," Isa. ix. 6; then shall the history recorded Gen. xiv. 18—20, receive its typical fulfilment. The victorious Jews shall be blessed by their acknowledged Messiah, and Abraham, with all his spiritual seed shall be richly entertained by Him who hath said, "To him that overcometh, will I give to eat of the hidden manna." Rev. ii. 17.

* "Of how many cheap, exquisite joys, are our five senses the inlets! And who is he that can look upon the beautiful scenes of the morning, lying in the freshness of dew, and the joyful light of the risen sun, and not be happy?

but vain the essay; we must wait the Bridegroom's coming, and then shall that chariot paved with love, carry all his suffering brethren "into the joy of their Lord." Fellow immortals! let us consider to whom these things belong, and inquire do they belong to us? Hearken, ye conflicting saints, to your Lord's watchword, "He that overcometh shall inherit all things." Are we fighting and enduring? however violent the conflict, Then consider your inheritance—*"things;"* all you can lose or relinquish for Christ is vanity and shadows; he gives the overcomers substance, which the teeth of time cannot devour. He gives realities, not vanities; substance, not toys; *many* things, not few. *All* things; wide is the extent of your inheritance: here one is wise, another rich, another valiant, one hath one thing and another another; no one hath all: not so then; every one shall possess *all* things. Yea, he shall *inherit* them, live upon them, make use of them. He shall inherit *creation.* If he looks at himself, he shall find he possesses a soul without ignorance or sin, a body spiritual and pure. If he looks around, there are the new heaven and earth for his delightful contemplation, and the tree of life for his sweet repast. He shall inherit *providence*, the whole of that ample volume he shall be allowed to study, and see the wisdom of God throughout the whole; and shall be constrained to sing, "All things *have* worked together for good." He shall inherit the *promises*, particularly those seven contained in Rev. ii. 7, 11, 17, 26; iii. 5, 12, 26, which, all put together, make up the blessed state of the new Jerusalem. He shall inherit *God himself*, for the great Promiser adds, "I will be his God, and he shall be my son." God will be known and enjoyed as his chief good and eternal portion, and he shall be owned as a son, shall feel and act as a son; all, all, shall be inherited to the glory of God, and all acknowledged to spring from free and boundless love. Surely those who have these hopes should aim to purify themselves, as Christ is pure, and address themselves to glorify God on earth, with body, soul, and spirit.

But hearken, ye worldlings, ye world loving professors, to the awful, yet kind warning annexed. *"But;"*—man makes *buts* now, and puts them between himself and God's service;

Cannot God create another world, many times more fair, and cast over it a mantle of light many times more lovely, and wash it with purer dew than ever dropped from the eye-lids of the morning?"—*Irving's Orations.*

The same author observes, "O what untried forms of happy being, what cycles of revolving bliss await the just? Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out by the choicest emblems, they do no more represent it, than the name of Shepherd describes the watchful guardianship of Christ, or the name of the Father, the unspeakable love of God."

God will make a *but* hereafter between the sinner and hope, as wide as the gulf that separated Dives from Lazarus. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 7, 8.

If my reader wishes further scriptural evidence that this earth is destined to be the seat of Christ's reign, together with his saints, he may consult Psal. xxxvii. 3, 9, 11, 18, 22, 29, 34; Prov. x. 30; Isa. xxiv. 23; xxv. 6—9; Dan. vii. 14, 27; xii. 13; Matt. v. 5; xiii. 41—43; Acts iii. 19—21; Rom. viii. 18—23; Eph. i. 10—14; 2 Peter iii. 13; Rev. xi. 15—19.

"The Bible," says Mr. Marsh, "is a history of paradise lost, and paradise regained; with, indeed, the superior benefits which will redound to the redeemed church of the Lord. The Spirit of Christ in the prophets testified before-hand the sufferings of Christ, and the glory that should follow. That glory, in its fulness, has not yet followed. That glory does not consist in the few scattered disciples he has had since he ascended into the heavens, but looks forward to the period when his enemies shall become his footstool, the restored Jews his crown, his suffering church his glory, and a redeemed world his kingdom."

One thing remains yet to be noticed, viz., the different orders and degrees in that kingdom which the saints shall inherit. The Jews will, no doubt, have supremacy among the nations; "men shall call you the ministers of our God;" but the risen saints will be exalted far above them; and even among the inhabitants of the new Jerusalem, there is every reason to believe there will be degrees of honour and glory. Christ says, "Behold I come quickly; and my reward is with me, to give unto every man according as his work shall be," Rev. xxii. 12. And the apostle declares, that every man shall receive his reward *according* to his labour," 1 Cor. iii. 8. The Redeemer, in those parables which refer to his second coming, teaches the same doctrine; one is made ruler of ten cities, and another of five. Matt. xxiv. And the apostle John stirred up the saints to diligence on this very consideration, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward," 2 John 8. In the different degrees of honour and glory that will obtain, I believe there will be a display both of *sovereignty* and *righteousness:* and that this state of things will conduce to the happiness of the redeemed company, and be in accordance with other dispensations of God, and with the order that is to be traced in all the works of God, whether among angels, principalities, and powers, the shining

worlds above, (differing in glory,) the church on earth, or the lower creation. In all these works of God, we discover nothing like that equality and uniformity which many think will be the characteristic of the world of glory.

Most persons who believe in the personal reign, believe there will be different degrees of glory in that state. This sentiment has been advocated by some who are considered zealous champions for the honours of divine grace. The excellent Toplady thus writes, "I am one of those old fashioned people who believe the doctrine of the millennium, and that there will be two distinct resurrections of the dead; the one, that of the just, a thousand years before that of the unjust. In this glorious interval of one thousand years, Christ, I apprehend, will reign in person, over the kingdom of the just; and that during this dispensation, different degrees of glory will obtain, and every man will receive his own reward, according to his own labour."—*Vol.* iii. p. 470. Mr. Joseph Hussey maintained the same sentiment, He represents the apostle as saying, "That I may win Christ, both *objectively*, in discerning still more of Christ while he was running, and *possessively*, in having more of him in his glorious thousand years' kingdom, than all other ministers who came behind him should. And it is to be the same with every one of us who, in faith, do 'so run as to obtain."—*Hussey's Glories*, p. 138. The learned Dr. Gill observes, "All the saints will share in the glories of Christ's kingdom; though some will have distinguished honours, yet all will reign with Christ."—*Body of Divinity*, p. 472. The excellent Mr. Martin, who I believe, was not a millenarian, also contended for degrees in glory, as do many beside him: and, indeed, those who deny this doctrine have no alternative, as far as I can see, except passing by, or denying God's word. It is usually said, that as all are loved with the same love, and bought with the same price, all shall be alike glorified; but it is no use to oppose these human inferences to God's plain declarations. Besides, as it hath been observed, "If this reasoning would prove any thing, it proves too much; viz., that we should all be upon an equality in the present world, as well as in that which is to come. But if to be loved with the same love, &c., is consistent with the greatest diversity in this life, there is no conclusion to be drawn from thence, but that it may be equally so in that which is to come."—*Fuller's Essays.* Let it be remembered that while God loved his people *in Christ*, with a sovereign love, "even when dead in sins," that his complacent love can find no object of delight *in them*, until his own image is imprinted there by the gracious Spirit. Then the Lord taketh pleasure in their graces, their prayers, and praises, Psal.

cxlvii. 11; xxii. 3; Prov. xv. 8; and is not unrighteous to forget their works of faith, Heb. vi. 10, which are said to be a sacrifice of a sweet-smelling savour, Phil. iv. 18. "Heavenly bliss," says the author above quoted, "will consist in being approved of God. That which Enoch had on earth, all God's faithful servants will have in heaven,—a testimony that they have pleased God. But it is impossible that all good men should partake of this satisfaction in an equal degree, unless they had all acted in this world exactly alike." Thus sound reason and sacred scripture both confirm this sentiment. And though I must retract past assertions, and incur the charge of legality by so doing, I cannot help saying, Be watchful, be diligent, be liberal, ye saints of God; for ye know not how much eternal substance ye may lose by grasping passing shadows. Be nobly ambitious to know much, love much, receive much, give much, and do much; and I am sure, the *more* sanctification you realize, the *less* you will depend upon it, and the more precious Christ will become. Hearken to your heavenly Master's words, "lay not up treasures on earth, but lay up for yourselves treasures in heaven," Matt. vi. 19, 20. "Make to yourselves friends of the mammon of unrighteousness," Luke xvi. 9. Look around you upon the perishing heathen; look around you upon the sick poor, upon the ignorant, and the outcasts of society that need your help; and then look upon your property, your talents, and your obligations, and reflect how feebly you have hitherto followed the pattern of Jesus;—and away to your post, away to the field of duty, of labour, to the dwellings of misery, and scatter. Doth this meet the eye of one who is giving shillings to God's cause, and hoarding up hundreds; giving now and then his pound, and hoarding up thousands? Friend, if thou art saved at last, thou wilt be ashamed of this in the day of God; when thy income, expenditure, and charities, are all compared, and that before the whole church, and hosts of angels. O, shame on those who can hoard up thousands for their children, but who dole out a miserable pittance to God's cause and poor. Or, is the reader one who bears the Christian name, and yet is not, "laying aside malice, guile, envies, and evil speaking?" What! meet those in the judgment, thou didst not forgive on earth? Is he a political Christian, absorbed in this world's concerns? Alas! the newspaper, if it has displaced the Bible, will be a poor preparation for the day of God: there is little similarity between the noisy debate, and the songs of the blessed. Is any secret sin allowed, any walking after the flesh? Is the heart taken away from its resting place, by the flattering world? "What is a man profited, if he shall gain the whole world, and lose his own soul?" and

what is a saint profited, if he gains riches, honours, and worldly applause, but loses a portion of the honours of the kingdom? The Lord give his people grace to abide in Christ, to bring forth much fruit, by virtue of a rich outpouring of that Holy Spirit of promise, who is the earnest of our inheritance, until the redemption of the purchased possession, (Eph. i. 13.) "Wherefore the rather, brethren, give all diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so *an entrance shall be administered unto you abundantly*, into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 10, 11.

2. *In the millennium the Jewish nation will be advanced to a high state of glory and honour.* God will fulfil all the unconditional promises he made to their fathers, Gen. xvii. 7, 8; xlviii. 4; Exod. vi. 4. Then shall it be manifest that God's promises are not figuratively true, but literally yea and amen. Having said much already about the Jews, I will endeavour, with all brevity, to lay before the reader what the Scriptures say about their future prosperity. It appears, from various parts of Scripture, that their boundaries will be enlarged, all God anciently promised will be enjoyed, and that then a fresh partition of the land among the different tribes will take place; that Jerusalem will be rebuilt and beautified, and that a glorious and magnificent temple will be in it, in which the priests will minister before God. Some of these things, at first sight, may appear highly objectionable; but these objections, after all, may arise from overlooking part of the Scriptures—Isa. xlix. 19, 20; lvi. 7; lx. 12—14; Ezek. xl. xliii. xlviii.; Zec. xiv. 16—19.

At that period, all that God promised to Abraham shall be enjoyed—all that David and Isaiah sung shall be fulfilled. As we have already seen, the restored Jews will have to pass through fire and water, but God, at last, will bring them into a wealthy place; and then, as at their deliverance from Egypt, "he will give nations for them." Isa. xliii. 4. From Micah v. 7, 8, we learn that Israel is to be an instrument of God's vengeance toward the nations—"The remnant of Jacob shall be in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver." But Israel shall also be a blessing in the earth, "for the remnant of Jacob shall be in the midst of many people as a dew from the Lord, and as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Micah v. 7. They shall be missionaries to the nations, Isa. lxvi. 19; and then the watchmen shall see eye to eye, Isa. liii. 8. Well might the prophet exhort us to pray that Zion might

be made a praise in the earth, for then shall the Gentiles see her righteousness, and all kings her glory, Isa. lxii. 2.

David's prophetic eye clearly saw those glorious times, and he has penned many a triumphant song for the ransomed ones to use when made victorious and happy. I will refer to a few, for the Psalms are full of these prophetic triumphs, and many of them are only intelligible as they are thus considered. Look at Psal. xlvi.; the first verse is the language of experience; ver. 2, 3, of confidence amidst the troubles that were then deluging the earth; ver. 4, 5, of joy, in their privileges (Ezek. xlvii. 1) and God's presence; ver. 6, contains a placid survey of the heathen's rage, the kingdom's removal, and the melting of the earth, or earthly dominion, at the voice of the Lord; ver. 7, comes a joyful song of triumph; ver. 8, is an invitation to behold the works of the Lord; ver. 9, celebrates God's acts in making peace to the ends of the world, and destroying all warlike men and warlike instruments; ver. 10, God himself speaks, and commands attention and silence, and declares that he will be exalted among the heathen, and in the earth. At hearing this, the Jewish nation again repeat their chorus, "The Lord of hosts is with us; the God of Jacob is our refuge."

The 47th Psalm is very similar. In it God is celebrated as "a great King over all the earth, who will subdue the nations under the feet of the Jews," Isa. xl. 14, and choose their inheritance for them, because of his love to them. Then God is described as reigning over the heathen, as King of all the earth. He is praised because the princes of the people of the God of Abraham are gathered together, and because the shields (or great men of the earth) belong to God, who is greatly exalted.

The 48th Psalm is still more expressive of the supremacy of the Jews among the nations. Zion is said to be beautiful for situation—the joy of the whole earth, and the peculiar residence of God, ver. 1—3. Then a complete triumph is celebrated, at which kings marvel and fear: all enemies are scattered, and Zion is established, 4—8. Then we have, ver. 9, a wonderful declaration, showing that the petition our Lord taught us to use, "thy kingdom come, thy will be done on earth as it is in heaven," is now answered: it is that "as is God's name so is his praise;" and this revenue of glory not only flows from Zion, but from all the ends of the earth. Next is an invitation to walk about Zion, tell her towers, mark her bulwarks, and consider her palaces. The 45th Psalm, which precedes all these, contains an account of a transaction which gives birth to these high expressions of joy and rapture, even the consummation of a marriage between Christ the King, and his

ancient people. The subject is referred to Isa. liv. and lxii. and each of these passages shew that, when this event takes place, God will be known throughout the world, Psal. xlv. 12, 19; Isa. liv. 3, 5; lxii. 2, 7, 11.* According as the apostle writes, "If the diminishing of them be the riches of the Gentiles, how much more their fulness?" Rom. xi. 12. The 67th Psalm is another divine ode, that connects the restoration of Israel and the salvation of the nations together. See also Psalm lxviii. lxxii., lxxvi., lxxxvii., xciii., xcvii., xcviii., xcix., cii., cx., cxiii., cxviii., cxxxii., cxlv., particularly xcvi. and cxlix.

Isa. xxiv. 23, declares that "the sun shall be confounded, and the moon ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In ch. xxvii. 6, he says, "Israel shall blossom, and bud, and fill the face of the world with fruit." But chap. lx. is peculiarly descriptive of their glorious condition when restored. Who can read it and apply it to any thing else? Who can read it and not see their future national glory and spiritual greatness plainly set forth? There are so many literal expressions that can refer to none beside them. In Isa. lxi. 6, it is said, "Ye shall be called the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." But to quote all the passages on this subject would be to quote a large part of the Bible; my reader may turn, if he pleases, to Numb. xxiii. 9, 10, 23, 24; xxiv. 7, 8; Isa. i. 25—27; iv.; xi. 10—16; xiv. 32; xxix. 22—24; xxx. 19, 23—26; xxviii. 20; xl. 1, 2, 9; xlv. 17; xlix. 13—16; lix. 20; lxii.; lxv. 8—10; lxvi. 7—22; Jer. iii. 12—22; xxiii. 3—8; xxx. 3, 11, 17—22; xxxi.; Ezek. xvi. 53—63; xx. 33, 34; xxxiv. 22—31.; xxxvii.; Hosea ii. 14—23; iii. 4, 5; xiv.; Joel iii. 1, 16, 22; Amos ix. 11—15; Micah iv. 1—7; v. 3—7; vii. 15—20; Zeph. i. 14—20; Luke i. 54, 68—73; ii. 32; Rom. xi. 32; 2 Cor. iii. 16, 17. All these passages prove what Luke xxvi. 32, affirms, that Christ, who has for ages been "the light of the Gentiles, will be the glory of his people Israel." This prophecy is a chronological and literal one, and will be so fulfilled.

"A cedar, nourished well, Jerusalem grew,
And towered on high, and spread, and flourished fair;
And underneath her bows the nations lodged,
All nations lodged, and sung the song of peace.
From the four winds, the Jews, eased of the curse,
Returned and dwelt with God in Jacob's land,
And drank of Sharon and of Carmel's vine.

* At that period, when Jesus fulfils the type of Solomon, no doubt the Song of Solomon will be better understood than ever it has yet been, and its inspiration clearly manifested.

How fair the daughter of Jerusalem then!
How gloriously from Zion's hill she looked!
Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist, with heavenly grace,
The bow of mercy bright; and in her hand
Immanuel's cross, her sceptre and her hope,
Desire of every land! The nations came,
And worshipped at her feet; all nations came,
Flocking like doves, and worshipped reverently
Before the Lord, in Zion's holy hill;
And all the places round about were blest."

POLLOK.

From various passages of Scripture, it is also evident, that Christ will at that time fulfil the title by which the wise men called him, and Pilate distinguished him, "*The King of the Jews.*" One has well said that our Lord died a martyr to that truth; but he lives to see it fulfilled: and when he comes in the clouds of heaven, then shall it be known that he is both Son of God and Israel's King, Psal. ii. 6, 7; Matt. xxiv. 64; John. i. 49, 51.* Then, when crowned with glory instead of thorns, and grasping the sceptre of the universe instead of the slender reed, shall angels, as they roll along his triumphal chariot, again reiterate Pilot's words, "Behold the man!" "Behold, your King!" They no longer disown him; no more does the soul-murdering cry arise, "Away with him!" but repentingly they welcome him—humbly they adore him. The Spirit of grace and supplication poured out abundantly, glorifies Jesus in their view; they look and mourn, then look and rejoice; and hosannas, more rapturously devout more permanently sincere than those which reverberated through Salem's streets, when he entered meek and lowly, riding upon an ass, now greet him. From Dan to Beersheba one unanimous shout arises, "Hosanna to the Son of David!" "Hail King of the Jews!" "Blessed be He that cometh in the name of the Lord. Hosanna in the highest?"

Then shall it be manifested that Christ's sitting upon David's throne is something different from his reigning in a believer's heart, or sitting at his Father's right hand, where David never sat; it signifies to reign over the same people whom David reigned over, and in the same land. That the throne of David was promised to Christ many passages affirm, 2 Sam. vii. 12; Psal. cxxxii. 11. 17: Isa. ix. 7; Jer. xxiii. 5, 6; xxxiii. 15, 17, 20, 26; Ezek. xxxiv. 23, 24; xxxvii. 24, 25; Amos ix.

* Our Lord's words to Nathaniel after his confession, "Thou art the King of Israel," are very remarkable. "Thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending on the Son of man." Mr. Cuninghame observes, "The special type of the millennial dispensation is (I think) to be found in Jacob's ladder, as expounded by our Lord himself to Nathaniel."

11; and that he really will reign on earth among the Jews, a visible Messiah and King, is I believe taught in the word of God. In Isa. ix. 6, 7, we read, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called . . . . the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David *and upon his kingdom* to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." From the connection, it is evident that the scene of this is earth, not heaven: neither David's throne nor the kingdom are in heaven; and that the literal David, the son of Jesse, is here referred to, when his throne is mentioned, is evident from the fact that Christ, or the spiritual David, is distinguished by various names not applicable to David; but he, to whom they are applicable, is to sit on David's throne. The whole connexion refers more to the period of the Jews' restoration than to Christ's first coming. The similarity between the fourth and fifth verses and various passages that relate to the Jews' time of trouble confirms this: see for instance, Isa. lxvi. 15, 16; Zech. xii. 6, 7; xiv. 1. 2. Then after this, in their trouble, as in Zech. xii. 10, Messiah stands revealed, and is adored, and their acknowledgment of him runs in this strain, "Unto *us* a child is born, unto *us* a son is given, and the government shall be upon his shoulder."

In Luke i. 32, 33, the angel tells Mary concerning her Son, "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give him unto the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." Now we have no reason whatever to conclude that either Mary or Zechariah, Luke i. 69—72, had any other views of Christ than as a visible king over a literal people. This was what the disciples themselves looked for. Besides, by what rule of interpretation do those proceed who interpret one part of the angel's message literally and the other part spiritually! "Thou shalt conceive in thy womb, bring forth a son, and call his name Jesus. He shall be great, and shall be called the Son of the Highest."—All this, say some, was literal; but you must not interpret the two next clauses so: no literal David's throne; no literal house of Jacob. This appears to me to be a long way off from consistent reasoning.

In Mark xi. 10, we read that the multitude cried on the occasion of our Lord's triumphant entry into Jerusalem.—"Blessed be the kingdom of our father David." Was not this a visible appearance? Was not Christ king then, though

uncrowned! On the supposition that the throne and kingdom of David are spiritual and invisible, surely the priests did right to try to stop the songs in the temple. But did the Lord permit them to do so? No; he encouraged the song, and in doing this he sanctioned the idea of a visible kingdom on earth, though not in the manner nor at the time they expected it.—For very soon after he told the ungrateful city, that they should see him no more, until. having received his kingdom and returned, Luke xix. 12, he should be met with similar acclamations, Matt. xxiii. 39: "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

We may infer that Christ's reign over the Jews, on David's throne, will be an open and visible one, from the language of the 89th Psalm, which psalm, especially the latter part of it, is unintelligible, unless we look at it in this light. It is plain the psalmist did not consider that the promises were fulfilled to David by the exaltation of Christ to heaven; else why those lamentations, those complainings, that God had not as yet fulfilled his promise, from ver. 38—61? The whole psalm shows that the writer was convinced that while the Jewish kingdom, or tabernacle of David, lay in ruins, (Amos ix.) the promises made to David could not be said to be fulfilled. By comparing ver. 23 and 27 with Psal. ii. 5—8, we must see that both refer to the same time, even the time "when the kingdoms of this world become the kingdoms of our God and his Christ."

The last words of Israel's sweet singer, 2 Sam. xxiii. 1—7, refer to this time and event. There, in sweetets strains of poetry, we have celebrated the righteous and beneficial government of the root and offspring of David, and his triumph over the sons of Belial. All this David saw secured by an everlasting covenant, and in this he gloried. This was the day-dawn and day-star of which Peter spake. "This is the bright and morning star." "This is he who shall come as rain upon the mown grass;" who "will be as the dew unto Israel, and whose goings forth are prepared as the morning; and who, as the Sun of righteousness, shall arise with healing in his wings. 2 Pet. i. 19; Rev. xxii. 16; Psal. lxxii. 6; Hosea xiv. 5; vi. 1—3; Mal. iv. 3. "Come thou everlasting light, and let the days of thy people's mourning be ended," Isa. lx. 20.

"We're travelling through distress and gloom
And night will last till Thou dost come."

Ezekiel, in various places, speaks of David as a prince, and by his manner of expression we may infer that a personal

presence is intended. Ezek. xxxiv. 23, 24, 29; xxxvii. 24—28. After giving an account of the temple that is to be built of the chambers, courts, &c., in ch. xl. xli. and xlii.: in ch. xliii. we have an account of the entrance of God's glory into this temple. The description is awfully grand:—"And behold, the glory of the Lord came from the way of the east, and his voice was like the noise of many waters." (Rev. i. 15, 16.) "And the *earth* shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the visions I saw by the river Chebar, and I fell upon my face. And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east," ver. 2—4. The prophet then heard the Lord speaking in accents of mercy with relation to the Jews, and he claims the place he then occupied, as "the place of his throne and the place of the soles of his feet, where he will dwell in the midst of the children of Israel for ever," ver. 7. Can any thing be more plain than this? In Ezek. xliv. 2, we read, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." Can this be explained otherwise than literally? To talk of no man's entering into a gate figuratively is absurd; and surely we may infer, that as a real and literal entering was prohibited with respect to all others, so a real and literal entering is intended with regard to the Lord God of Israel.

From these passages of Ezekiel we may learn two things: 1. That the blessings promised to the house of Israel have never yet been realized by them, but that they are to be literally fulfilled. Was there ever yet a temple in which there was a gate appropriated solely to the Lord God of Israel, by which he entered, and by which none other might enter?—There never yet was; but there is yet to be. But further, by the prophet's identifying that glory which he saw enter the *new temple* with that glory which he saw leave the *old temple*, Ezek. x. 18, xi. 22, 23, we may rest assured that this hath not yet been fulfilled, for all agree that the second temple lacked the shechinah, or Divine presence,* which of old dwelt over the mercy-seat, between the cherubims; and we have every

* Some who do not believe in the personal presence of Christ on earth, expect that among the restored Jews there will again be some glorious manifestation of God's presence. Mr. Faber thus writes:—"As a present Jehovah was alike manifested between the cherubim at the gate of paradise, and between the cherubim in the Levitical sanctuary, so there are passages which seem not obscurely to intimate, that in the last age of the Christian church, a similar manifestation of the incarnate Word, radiant in all the divine effulgence of

reason to conclude that the return will be as real, visible, and personal, as the departure. In order to gain some further ideas concerning this returning glory, we do well to refer to Ezek. i. and x.; both of which visions the prophet expressly mentions, Ezek. xliii. 3. The first he terms "the vision by the river Chebar;" the second, "the vision he saw when he came to destroy the city." The whole of these two chapters are awfully mysterious, and I shall not attempt to explain them; but only observe, that I think the vision which Ezekiel saw in the 1st and 11th chapters, is neither more nor less than an opening of the glories of that shechinah, or sacred cloud of glory, which abode in the Jewish holy of holies. When this cloud was opened the prophet saw (chap. i. ver. 26,) "the likeness of a throne, and upon it the likeness as the appearance of a man above upon it." This undoubtedly refers to the Redeemer, by whom God manifested himself as the Angel of the covenant to Israel of old; as such he will return again. Their name shall be no more "Ichabod, the glory is departed;" but the name of the city shall be called, "the Lord is there." Some think that the vision of Ezekiel, ch. vi., of John, Rev. iv. v., all refer to the same, and each one contains an exhibition of that glory, both personal and attendant, in which Christ will appear at his coming and kingdom.

2. These passages of Ezekiel show us, that though the Redeemer will reign on earth with his saints, in the new Jerusalem, yet he will pay gracious visits to the Jews, and have a seat of honour in their temple. Some think that the new Jerusalem will be situated in the holy oblation, Ezek. xlvi. 7, where the temple will be; but Rev. xxi. 22 says there was no temple in the heavenly Jerusalem, and confirms the idea above advanced, that it will be peculiarly and permanently the dwelling of Zion's King. "For the Lord God Almighty and the Lamb are the temple of it. The glory of God did lighten it, and the Lamb is the light thereof." There will no doubt be a distinction between the risen saints and the Jews, and yet there will be some communion and likeness.

Perhaps some persons, after reading these things concerning the Jews and their land, will say, Why make so much to do about a small spot of earth?—God can create worlds upon worlds, and hath indeed more at this moment dependent upon his power than leaves upon the forest. True; but what if God chose to declare his partiality for one particle of this speck of

---

the shechinah, will take place in the holy mountain of God. Here, as from a throne, there is some reason to believe that the Man-Jehovah will preside oracularly, a visible, spiritual king, over his obedient people.

his creation, "who shall say unto him, What doest thou?" We might as well ask why redemption was wrought in this system, and on this world, rather than among other systems, or on another world. Let such stoop down from their philosophical altitudes, to read Deut. xi. 12. "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even to the end of the year." To be fully convinced that this means literally *the land*, and not the people who live in it, we need only read the context. The inhabitants of it could not be intended, for they were the Canaanites, whom God abhorred. See also Exod. xv. 13, 17; Lev. xxv. 23; Deut. xxxii. 43; Psal. cvii. 35—37; Isa. xlii. 4, 5; Ezek. xxxiv. 25—28; Zech. iii. 9, 10. I cannot tell *how* this is, or *why* it is, but *here* it is in God's book, and I believe it; and I believe that God will manifest his love to that nation and that land, by making it the residence of his Son, his risen saints, and his Jewish people, in "the ages to come, when he will shew the exceeding riches of his grace, in his kindness toward his saints, through Christ Jesus."

3. The next blessing of the Redeemer's kingdom is its wide extent. All nations shall serve him, and be blessed in him. A few passages on this head will suffice, as it is generally admitted. "All kings shall fall down before him, all nations shall serve him," Psal. lxxii. 11, 19. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. xi. 9. "Arise, O God, judge the earth; for thou shalt inherit all nations," Psal. lxxxii. 8. O what a glorious season will this be! Universal peace shall reign; for there shall be no war, no trouble, no infernal foe to tempt. Idolatry shall be gone, and pure and undefiled religion shall fill the earth. The world shall be one grand temple, filled with happy and sincere worshipers. What a chorus shall then be sung; what incense of prayer and praise shall arise, from this now ungrateful and prayerless world! Mal. i. 11.

This great and universal change will be brought about by a remarkable effusion of the Holy Spirit, similar to that at the day of Pentecost. The prophecies of Joel, part of which the apostle Peter quoted on that memorable occasion, shall yet receive a further fulfilment; for it must be evident that he foretells events yet unaccomplished. Perhaps the symbol of the former and latter rain may refer to these two great effusions of the Spirit, Joel ii. 23; Hosea vi. 3; James v. 7. From Ezek. xxxvi. 24—28, and Zech. xii. 10, we learn that the Jews will first receive this blessing; and that afterward it will extend to the nations, is declared in various passages, Isa. xiv. 1, 2; xxxii. 15; lix. 19—21.

Instruments will be employed to effect this great work, and this honour shall belong to the Jews. After the storm of vengeance has fallen, the residue of men shall be influenced to hear the proclamation of mercy from God by them, Isa. lxi. 6. "Men shall call you the ministers of our God." In Isa. lxvi. 19, we read, "I will send those that escape of them unto the nations . . . . to the isles afar off, that have not heard of my fame, nor seen my glory, and they shall declare my glory among the Gentiles." Mark, this is after God hath fulfilled ver. 16, "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

In a great many of the Psalms, the calling of the Jews and the conversion of the nations are bound up together. See Psalm lxvii. The apostle, in Rom. xi. has set this point quite at rest; and if we Gentiles were not the foolish and high-minded nation, he who runs would read it. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead!" ver. 15. "Blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved," 25, 26. "O the depth of the riches both of the wisdom and knowledge of God!" 33rd verse.

We may also gather from Zech. xiv. 16—19, and Isa. lxvi. 23, that Jerusalem is to be the place of worship for all nations,* and those who will not go thither to pay that homage, and keep the feast of tabernacles, shall be visited by sore calamities.

It is evident likewise from Rev. xxi. 24, that there will be communications between the heavenly Jerusalem and the nations of the earth, for they are to walk in the light of it, and their kings are to bring their glory and honour into it; from whence it appears that the nations will be under governors, who will be governed by the Lamb and his risen saints. The nature of this communion we know very little of. Some may ask, Will there be death in the world during the millennium? Of the new Jerusalem it is said, "there shall be no more death," because those who inherit it are the risen saints; but of the Jewish church we read in one of their songs before alluded to, Psal. xlviii. 14, "This God is our God for ever and

* "When we consider the central position of the land of Canaan, and its advantages for communication by water with all parts of the globe, by the Mediterranean, the Red Sea, and Euphrates, not to mention a remarkable alteration in the face of the country which the word of prophecy seems to foretell: we cannot but be struck with the suitableness of the Holy Land to be the spot selected for the grand emporium of spiritual light and blessing to all the nations that dwell on the face of the whole earth.—*Fry on the Second Advent.*

There are also some striking remarks in Abbott's Young Christian, on the wisdom of God in selecting Canaan as the theatre of redemption.

ever: he will be our guide even unto death." The God of our nation for ever, and the guide of each one of us to death. In Isa. lxv. 20, 22, we have a more explicit revelation on this subject, which is the more striking as it is found in that place to which the Apostle Peter refers when he says, "We, according to his promise, look for a new heaven and new earth;" by which it is evident that he refers to the millennium. From this passage in Isaiah we learn that the ages of persons will then be protracted to a patriarchal length, likened to the days of a tree; that it shall not be as it is now, one build and another dwell therein; one plant and another eat thereof; but each shall live to enjoy his labours; that there shall be a termination to this happy and long-lengthened life, and that there shall be some few existing in this state who shall be denominated sinners. "For behold, I create new heavens and new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being an hundred years old, shall be accursed."

4. All creation shall be blessed in this glorious second Adam, the Lord from Heaven. Hence universal nature is represented as rejoicing at his coming to judgment, and to begin to throw off her mourning attire, when she hears the sounding of his chariot wheels. "Let the heavens rejoice, let the earth be glad, let the sea roar, and the fulness thereof, let the field be joyful, and all that is therein. Then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Psal. xcvi. 11—13.

"Joy to the world, the Lord is come,
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing.

"Joy to the earth, the Saviour reigns;
Let men their songs employ;
While fields and floods, rocks, hills and plains,
Repeat the sounding joy."

It would be no encouragement to sing, if at Christ's coming the earth is to be totally annihilated. The 148th Psalm is another divine ode which the blessed Spirit has caused to be written in order to express the joy of the creation on that sabbath, that jubilee of the earth. The rapturous singer ranges

through creation's ranks from the noblest seraph or brightest star, to the lowest worm or meanest inanimate thing, and calls upon all to join the gladsome song. (It is most kind of the Creator thus to be a mouth for his creation, most ungrateful of man not to listen to the melody.) Then it is declared that "the lion shall lie down with the lamb," that "God will make a covenant for his people with the beasts of the field," Psal. cxlv. 10; Isa. xi. 6—8; Ezek. xxxiv. 25—28; Hosea ii. 18—22; Joel iii. 18; Amos ix. 13, 14; Rev. v. 10.

This view of the subject may help to show us the meaning of Rom. vii. 19—22. It will be seen that the apostle in the context is evidently referring to the morning of the resurrection, and the day of millennial rest; and having touched upon the subject of the glory to be revealed in the saints, when their joint heirship with Christ is made manifest, (18th verse,) he then shows that the creature or creation longs for that day, for though the creature be made subject to vanity on account of man's sin, yet it shall be delivered at the manifestation of the sons of God (which will be at the adoption or redemption of the body), and be brought into a participation of their glorious liberty, even a liberty from the effects of sin which now manacles the creation; for this deliverance, he saith, creation groans and travails in pain together until now.*

The sons of God who now groan *in* themselves *with* the creation, shall cease to groan when the corruptible puts on incorruption, 23d verse. They shall then begin their song, and enter into the joy of their Lord, and creation shall enter into their glorious liberty. This liberty shall extend to both animate and inanimate creation, for the curse shall be removed. The animals shall be happy, and the earth fertile, while man redeemed to his original honour of lordship over them, Gen. i. 26, shall enjoy all, and govern all, to the glory of God.

With views of this nature, but far more expanded and exalted, I think David penned the 104th Psalm. He sketches, with the pencil of a master, a beauteous picture of creation,

* "The earnest expectation, &c." A metaphor either from birds that thrust a long neck out of a cage, as labouring for liberty, or else from those who earnestly look and long for some friends coming, as Sisera's mother, Judg. v. 28. "The creature may be said to be subject to vanity, and the bondage of corruption. 1. As corruptible. 2. As teachers of men, and they will not learn, so that they lose their labour. 3. As they are instruments of man's punishment. 4. As they are forced to serve wicked men's turns and uses, who have no peace with the creature, and should have no service from them."—*Trapp's Commentary.*

"For the earnest desire of the creature looketh for the revelation of the sons of God. For the creature was subjected to vanity, not willing it, but by him who hath subjected it. In hope that even the creature itself shall be liberated from the bondage of corruption, into the freedom of the glory of the children of God."—*Macknight's Translation.*

(for it is lovely still, though in ruins;) and on surveying the scene he had portrayed, he takes his well-tuned harp, to praise the great, wise, and gracious Creator of all. For awhile, creation seems to suspend her groans, while he sings, "O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches. The glory of the Lord shall endure forever; the Lord shall rejoice in his works."—Psal. civ. 24, 31. Never does nature appear so lovely to me, as when her high destination is considered.

Many persons are very fond of dismantling nature of her glories, and making her a heap of ruins; as if she and not man, was the rebel against God. One would almost think that they held the ancient opinion of some philosophers, that evil was essentially connected with matter. Poets have spent no inconsiderable part of their time and talents in singing nature's funeral dirge; whereas very few have, like David and Isaiah, sung her regenerated glories. One poet talks of

"The wreck of matter, and the crush of worlds."

Another, that

"The great globe itself,
Yea, all that it inherits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind."

While a third chaunts very merily, how

"The stars rush headlong down in wild commotion,
And bathe their glittering foreheads in the ocean."

What ocean the planets Jupiter and Saturn, and the fixed stars will choose to bathe in, we are not told. We ought to have common sense on these subjects, and not sublime nonsense. Those who use such expressions, misunderstand those passages of Scripture which set forth the destruction of political things by natural images; for examples of which, see Rev. vi. 12—14; "The sun became black as sackcloth of hair, and the moon became as blood; the stars fell upon the earth, and the heaven departed like a scroll." Yet no one who understands Scripture, thinks this sets forth the destruction of nature. See also Psal. xlvi.; Isa. xxxiv.; Matt. xxiv. 29.

On the other hand, we find many things in the word of God which lead us to suppose that the fabric of nature is not that perishing thing some would fain have us believe. To this sure word of prophecy we do well to take heed, until the day dawn, and the day-star arise in our hearts; and then shall we know the wonders, both of grace and nature, in the pure and steady light of glory.*

* Many eminent writers, who do not hold millenarian views, yet believe that this world will be continued, as a monument of divine power and goodness, and be the seat of blessedness.

Read God's covenant with Noah and all flesh, Gen. viii. 21, 22; ix. 9—17. "I will not again curse the ground any more, for man's sake; neither will I again smite any more every living thing, as I have done." It may be said, that the next verse, "While the earth remaineth, seed-time and harvest shall not cease," implies that the earth shall remain but for a time. Let such objectors turn to the next chapter; "For perpetual generations," (ver. 12;) "The everlasting covenant between God and every living creature of all flesh that is upon the earth." Let us further consider the use God himself makes of this history, Isa. liv. 9, 10, and hearken to his own declaration. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your name remain." Isa. lxvi. 22. That this is not figurative and spiritual, see the connexion, and the passages referred to, Isa. lxv. 17—25.

In Psal. xix. 1, 2, we read, "The heavens declare the glory of God, and the firmament sheweth his handywork. Will God forever silence those witnesses, which testify of his glory with such sincere and unwearied tongues? The duration of the seed of Christ (Psal. lxxxix. 34—37,) is likened to the duration of the sun and moon. In Isa. xlv. 17, God declares, that "Israel shall be saved in the Lord, with an everlasting salvation; and shall not be ashamed nor confounded, world without end:" and then (ver. 18) says, "For thus saith the Lord, that created the heavens; God himself, that formed the earth and made it; *he hath established it, he created it not in vain, he formed it to be inhabited.*" See also Psal. xxiv. 1, 2; xxxvii. 9, 11, 22, 29; lxxviii. 69; xciii. 1; xvci. 10; cii. 26; civ. 5; cxlviii. 5, 6; Eccles. i. 4; Jer. xxxi. 35, 36; xxxiii. 20, 21.

It appears plain to me, that God is glorified, and will forever be glorified by matter, as well as spirit, which are the two grand parts of his creation: seeing matter, as well as spirit, was taken into union with deity in the person of the God-man,

---

"Creation will not be destroyed at the judgment-day, but only purified. The vast and splendid machine will not then be thrown aside, broken up, and consigned to oblivion. Nothing which the hand of the Creator hath framed shall be forgotten."—*James' Christian Charity*, p. 241.

"The Scriptures give us reason to expect, that the earth itself, as well as its redeemed inhabitants, shall, at a future period, be purified, and re-united to the holy empire of God.

"It is not improbable that the earth, thus purified, may even continue the resort, if not the frequent abode, of those who are redeemed from it. —*Fuller's Gospel its own Witness.*

"Heaven will probably be our present system renovated.—*Jay's Christian.*

Those who believe that the earth will be annihilated, would do well to read Charnock's beautiful remarks on Psal. cii. 26, 27, in the introduction to his Discourse on the Immutability of God.

who is "the first-born of every creature," and "the beginning of the creation of God."

These then are the great things that follow upon the coming of Christ; these are the things that are connected with his reign, and that compose his kingdom. This I believe is the millennium the Bible gives us reason to expect. There are other things we might touch upon, but, as they do not enter into my professed design, I shall but just mention them. These are the resurrection of the rest of the dead, viz., those who did not rise at the beginning of the millennium, and those who died during its continuance, and the final and general judgment, Rev. xx. 11—15. That all the dead after a certain period (either one thousand years or a long season signified thereby) will be raised, and that previous thereto there will be a revolt among the nations, and that a general judgment will follow, the word of God plainly declares, Rev. xx. Some of these things have already been hinted at, and will be further entered into in answering objections.

It may be inquired whether this dispensation of the millennium will ever be broken up and another follow it. I answer, it is plain that some great alteration for the more glorious display of Deity will take place at the end of the thousand years, but that the state of things will be entirely broken up and changed is not plain to me, because it is frequently said that the saints shall possess the kingdom for ever, even for ever and ever, Dan. vii. 18; this is the kingdom *under* the whole heaven, and which they enter upon at Christ's coming, and antichrist's destruction, ver. 25—27. Compare also Psal. xlv. 6, with Heb. i. 8; see also Isa. liv. 7, 8; Rev. xi. 15, where Israel's long scattering of 1800 years is said to be but a small moment compared with the length of her happiness and prosperity; also Isa. lx. 15, "An eternal excellency: a joy of many generations." "The Lord will be thine everlasting light," is twice repeated, ver. 19, 20; Isa. xxxi. 35—37. In Ezek. xxxvii. 25—28: it is twice declared, "that God's sanctuary shall be in the midst of Israel for evermore." Joel says, ch. iii. 20, "Judah shall dwell for ever, and Jerusalem from generation to generation." The angel says, Luke i. 33, "He shall reign over the house of Jacob *for ever*, and of his kingdom there shall be *no end*." From these expressions I conclude that this earth, when purified and renovated, will ever remain, and be blessed with the presence and government of the Messiah; inasmuch as the Scripture, which says so much about his coming, is silent about his going away again; and while it says so much about the glory and perpetuity of his kingdom on earth, says nothing about its removal from thence; but it says,

Rev. xxii. 5, "they shall reign for ever and ever." Some suppose that because Rev. xxi. and xxii. are in order placed after the account of the millennium, ch. xx. 4—6, they relate to a state of things subsequent thereto; but this is not the case, for it is very common in the Revelation first to hint at a subject and then to enlarge upon it. If we compare Isa. lxv. 17—25; lxvi. 22; 2 Pet. iii. 13—14, with Rev. xxi., xxii., we shall find that they all relate to the same period, and that period the millennium. If any ask, why then is a period of 1000 years specified? I answer, because at the end of that period the judgment will take place—the guilty nations will be destroyed, and some great alteration in the administration of the kingdom will take place; but we must take heed not to interpret that alteration in opposition to the promises.

But this inquiry doth not so much concern us. Our great business is to "watch and pray always, that we may be accounted worthy to stand before the Son of man;" our desire should be to attain to the first resurrection. Then if, as children of the resurrection, we enter into the joy of our Lord, whatever alteration may take place at the close of the millennium, it must be for the better. An eternity of bliss with Jesus is the saints' inheritance, and the glorious millennium is the splendid portal through which they enter to begin an eternal progression of blessedness.*

O what melody is there in that sound, "*Ever with the Lord!*" Jesus saith, "I will make the overcomer a pillar in the temple of my God, and *he shall go no more out.*"

"In such society as this
My weary soul would rest:
The man that dwells where Jesus is,
Must be for ever blest."

I conclude this chapter with quoting the fervent exhortation and glorious declaration of Peter, Acts iii. 19—21, "Repent ye, therefore, and be converted, that your sins may be blotted out, when [that] the times of refreshing shall [may] come from the presence of the Lord; and [that] he shall [may] send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here we have two most beautiful descriptions of the millennial state,—we have that state identified with the second coming of Christ and the pardon of the

* "It may be
We're now but in creation's vestibule,
And acting the mere prelude unto joy
Immortal, universal."
RAGG.

Jews as a nation, Jer. xxxi. 33, 34; Rom. xi. 17; and Joel iii. 21; and we are told, what indeed we have found to be a glorious fact, that this *restitution of all things* has been the theme of every prophet who has been a mouth for God to guilty man.* How glorious then must that kingdom be! How dear is it to the Holy One who inhabiteth eternity! O may our minds, with much thankfulness, meditate upon it, and with ardent hope expect it, that, "receiving the kingdom of God as little children," we may at length, through boundless mercy, "enter into the joy of our Lord;" and, as the "blessed of our Father, inherit the kingdom prepared for us before the foundation of the world."

CHAPTER VI.

OBJECTIONS AGAINST THE PRE-MILLENNIAL COMING OF CHRIST, AND HIS REIGN ON EARTH WITH HIS SAINTS, CONSIDERED.

Having stated what I considered the Scriptures say concerning the coming and kingdom of Christ, I will now lay before my reader the objections which are made to these views. Let no one be alarmed at the number of objections produced, for there is no doctrine of God's word but its enemies would find as many objections against as are made against these now treated of. He who rejects any doctrine because of the number of its objectors, or even because of their respectability, bids fair soon to become a sceptic, and believe nothing, for Satan will soon show him periods in the history of the church, when the current of opinion has set in against every doctrine of God's word.

It is one mercy, that amidst all the objections made against the sentiments now contended for, no one can say that the word of God is silent on these subjects. But we are told that we must not take the plain, literal meaning of the word of God. This shall be the first objection we will hear, and endeavour to answer.

1. The opponents of this scheme object to the method of interpretation generally adopted by those that advocate it. If the Scriptures are to be understood *literally*, then the coming of Christ *before* his kingdom,—the restoration and supremacy of the Jews—and the reign of Christ with his saints on earth,

* For a beautiful exposition of this passage see Cuninghame's Answer to Faber, pp. 130—142.

are *most certain*, because the Scriptures affirm all these things in so many plain words, which we have already shown. But if all these Scriptures are capable of being, and ought to be spiritualized, then the whole subject assumes another aspect; and we must stop and take a human pilot on board before we advance another league in prosecuting our discoveries in the regions of prophecy. Let us first examine a specimen or two of this manner of interpretation, before we adopt it as a whole. In Rev. v. 10, we are told that the saints around the throne sing, "We shall reign on the earth." Mr. Jones (a great opponent of millenarianism) allows that this must unquestionably be considered as a prophecy concerning a future period of the church on earth. See Lectures on the Revelations, p. 145, (to which work all future references must be considered as directing;) but he contends that it means no more than that when the gospel is universally disseminated, the redeemed in glory will rejoice in this great event and the glorious times that will follow, that they may be said to reign on the earth in their participating in the triumphs of the church at that period, and have an increase of joy in heaven in consequence of the prosperity of the church on earth, pp. 145, 146. Now look at the whole of this passage, Rev. v. 9, 10: "Thou hast redeemed *us*, and made *us* kings and priests; and *we* shall reign on the earth." They were not celebrating the redemption of the church in the latter day; but their own, and their own priesthood and royalty; and then they describe the place where these shall be exercised—*on the earth*. But to evade the force of this *we*, Mr. Jones refers to 1 Cor. xv. 51, and 1 Thess. iv. 15—17, and infers that as, in these passages, the word *we* did not refer either to the person writing, or the persons written to, so it is in the words now before us. The redeemed did not mean themselves, though they said so. Now examine a moment these two passages. Both of them have reference to the second coming of Christ, an event which the apostle pressed upon the attention of the people of God, as though it might take place during the lives of those addressed. If he had acted otherwise he would have unnerved his own argument, and frustrated his own intention, which was to stir them up to hope and holiness from the consideration of Christ's coming; and therefore he says, "We that remain," "We shall be changed." These, then, prove nothing against the text in question, because they are not parallel, and because their practical tendency required they should be thus worded. But we are further told that the expressions are figurative. I ask, is the whole passage figurative? When they sing, "Thou hast redeemed us to God," do we look for any figure here? No, for we have the reality of

all figures—the substance of all types and shadows. When they sing that they are "kings and priests, and that they shall reign," we believe them; why then deny their testimony and wrest their meaning, when they tell us *where* they shall reign? Is not their company most desirable? Can we manage affairs better without them? O no! Let us, then, with joy and hope, listen to the Divine declaration—"The Lord my God shall come, and all his saints with thee."

We pass on to the sister passage of the one just dwelt upon, viz. Rev. xx. 4—6; and surely the reader of his Bible will scarcely know it, after it has received a few touches from the spiritualizing wand. Mr. Jones says, in a note, Preface, page 7, "Does Christ come personally for the destruction of antichrist, previous to the commencement of the thousand years' reign, or at the conclusion of it, viz. at the last day, to raise the dead, and judge the world, and put an end to the present dispensation! This is the *gist* of the whole controversy between us, and it depends upon the question, whether Rev. xx. 4—6, is to be interpreted literally or metaphorically." This certainly is the question, but the argument *does not* solely rest upon the text mentioned. This is bringing an evil report upon the millenarian cause, as though it had but one text to support it; whereas we profess to find the doctrine of Christ's pre-millenial advent, and personal reign, in *all parts* of the Bible.—This passage, in Rev. xx. 4—6, is, to the millenarian cause, what 1 John v. 7, is to the trinitarian cause; both systems are well-supported without either of these texts; but these powerful auxiliaries must not be tamely given up to curtailers and spiritualizers. Mr. Jones says of this passage, "It is not the language of history, but of prophecy; consequently, it is not to be interpreted literally," pages 542, 545. But does *he* never interpret prophecy literally? Will this distinction between prophecy and history always hold good? Are there no historical prophecies which were fulfilled to the very letter, and so must be interpreted literally? Let the pierced side and the parted garments of Christ answer this query. Then why twice introduce such a distinction so pointedly in this place? is it not in fact saying, "*You must not apply the same rule of interpretation to this scripture prohecy, as you do to others?*" True, Mr. J. adds, "It must be explained in the same way as we have explained other passages of this book:" but would it not be better to take divine directions, and explanations, and fulfilments for a pattern? On the binding of Satan Mr. J. observes, that "he is now placed under a severe restraint, his influence upon earth is wonderfully diminished:" this is rather literal. The thousand years, he says, are a thousand years, though it is

a propheey. By the first resurrection he understands a metaphorical one, or a resurrection of apostolical feelings and principles, "a revival of the spirit of true Christianity," similar to that which actuated the martyrs, and therefore they are said to live and reign who once were beheaded, and that "the cause in which they suffered should now triumph."—"The rest of the dead," he interprets to be the remnant spoken of Rev. xix. 21, who live not again as a political or military power till after the thousand years. He applies the terms blessed and holy to those saints and churches who shall then be upon the earth, and yet says, "It would be too much to affirm, that no hypocrites will gain access into the churches of Christ during this blessed period," p. 561. What an anomaly! hypocrites among "the blessed and holy,"—hypocrites share in the first resurrection, and be freed from the second death! This interpretation he tries to bear out by referring to the apostolic churches, to whom it seems this description was equally applicable, for he says, "The apostle pronounced them (according to profession and appearance) to be blessed and holy, and exempt from the power of the second death or wrath to come," Eph. i. 3; 1 Pet. ii. 9; 1 Thes. i. 10; "but we know that the apostle intended these salutations for *possession* and *reality*, and not *profession* and *appearance*." Beside, what a sad description of a millennium is this, if we are to be in no better state than the primitive churches were. Consider Corinth, Galatia, Ephesus, Philippi, Laodicea, and Sardis. If this is *all* that those glowing descriptions of the word of God include, then, verily, I for one shall be disappointed when the millennium comes: but I have no fear on that head; God often does more than he promises, never less.

Now let us sift this interpretation a little further. Having spoken of Satan's binding before, and expressed my opinion that it will be a total suppression of his power during the thousand years, the next thing we light upon is the first resurrection. Mr. J. endeavours to support his opinion by referring to the Old Testament, where the restoration of the Jews is set forth by a resurrection. And well might it; because it is the outward type of the saints' resurrection, and synchronizes therewith. Isaiah xxv. sets forth the calling of the Jews; and the apostle quotes that very chapter to prove the resurrection of the saints, and affirms, Rom. xi., that the receiving of them (the Jews) will be "life from the dead."

But how does it comport with the idea of a millennium that the spirit of the martyrs should revive? As hath been justly observed, "that was a spirit of patience under suffering, boldness in declaring the truth amidst persecution, faithfulness even

unto death in the midst of unfaithfulness and apostacy:" now what need for this spirit during the millennium, which is to be a season of rest and peace, prosperity, and joy? "Besides," says the writer last quoted, "suppose the first resurrection is an allegory, or merely figurative; who are they that lived and reigned with Christ, and over whom the second death hath no power? The apostle must mean that he saw the temper and disposition, or spirit of the martyrs; and *they* lived and reigned with Christ, and over *them* the second death hath no power; but is not this supposing him to write nonsense? And yet the pronoun 'they,' in verse 4, can agree with nothing but the word 'souls.' 'I saw the souls'—'and they lived:'—i. e., in plain English, I saw certain persons who had been dead, and they lived and reigned one thousand years; others who were dead, did not live till the end of the thousand years. Those who first rose from the dead were blessed and holy: those who did not rise then were afterwards cast into the lake of fire. On those who first rose from the dead, the second death hath no power; the rest of the dead are reserved for it, and become the victims of its awful power. In all this, there is a personality in the language which requires us to believe that the apostle spoke of individuals, not characters—of persons, not things."*

Another objection raised by Mr. J. and others against the first resurrection of the saints being deduced from it, is, that the text makes mention of "*souls*," and not "bodies." "I saw the souls of them that were beheaded" "sit upon the thrones, and have judgment given them." Mr. Begg thus ably answers this objection:—"It has been objected that it is not the saints themselves, but their souls, that are here said to live. This objection has more speciousness than force. For it is to be observed that a change of condition is here evidently implied—a change from death unto life. The souls, however, had not died; and therefore it could not be said of *them* that they lived again. This is further evident from the contrast between those who 'lived and reigned with Christ' and the rest of the dead, who 'lived not again until the thousand years were finished.' As, in the case of the latter, their living not again till the close of this period, implies that they had lived at some former period, but were now dead; and as this cannot be understood of their souls,—so, when it is said of those who are made partakers of the first resurrection that 'they lived,' these must have been brought, by the resurrection of their bodies, from that state of death in which the rest of the dead continue." Mr. Begg then goes on to show that the word "soul," in scripture

* Christian Herald, vol. i. p. 86.

as well as in common language, is frequently used to denote the person; and when thus used by the inspired penmen, we no more experience difficulty in determining its meaning, than we apprehend danger of being misunderstood, when we speak of the number of souls a city contains, although we had no other information as to what is meant. When the apostle Peter speaks of the "few," that is, "eight souls," who were saved in the ark, 1 Pet. iii. 29, who would exclude the *bodies* of Noah and his family from the salvation referred to? see also Acts ii. 41; xxvii. 37; Gen. ii. 7. "Indeed," he adds, "soul is sometimes used for the body merely," Psal. xlix. 15. We are therefore fully warranted in believing the apostle's vision to have been of the literal resurrection of those who had suffered for the cause of Christ, and who had not submitted to anti-christian authority." In addition to these remarks, I would ask, do not the expressions of sitting on thrones, and exercising judgment, always refer to a state subsequent to the resurrection of the body? I think the following scriptures will lead us to infer as much, Dan. vii. 9. 10, 26, 27; Matt. xix. 28; Luke xxii. 30; 1 Cor. vi. 2, 3. This last passage synchronizes with the one in question, and explains it.

Some have objected against this passage that it speaks only of the martyrs, but an examination of the text shows that this glorious state will be shared by all those who are witness-bearers against antichrist; see, for proof of this, Rev. xi. 18, which is a parallel passage.

We may conclude, then, with favoured John, "Blessed and holy is *he* (not principles and feelings, but *he*) that hath part in the first resurrection," even that resurrection which shall take place "when the Lord shall descend from heaven with a shout, and the dead in Christ shall rise first." They are blessed as children of the resurrection, heirs of God, and joint heirs with Christ; "holy" in that they are fashioned like unto *his* glorious body, according to his mighty working. On *such* "the second death hath no power; their happy state shall not be like the feelings and principles by which *many* shall be actuated at the close of the millennium, who will be overcome by the temptation of Satan when he is loosed. Sin, death, and hell shall not reach them, but they shall be priests of God and of Christ, shall realize all they anticipated, Rev. v. 10, and reign with him a thousand years.

Now, let any one candidly look over the two interpretations, and see which best accords with Scripture. This passage is evidently unfriendly to the anti-millenarians; it impedes their spiritualizing system sadly: they could do better without it, after all the pains they have taken to metamorphose it. It is

an evident proof that there is something wrong about that system which finds any part of God's word burdensome. To these remarks, I just add the testimony of the venerable Joseph Mede, concerning this text: "I take the *resurrection*, both of them, *first and second*, to be proper and real. 'Tis not safe to deprive the church of those texts, whereon her faith of the resurrection is builded. For this interpretation (that which would make the first resurrection metaphorical or spiritual) will necessarily rob us of that of Dan. xii. 2—4 also, whereon I believe the church of the Old Testament built her faith of that article, there being no such evident place besides in all the Old Testament."

Mr. Jones, endeavours also, to dismantle another fortress which guards our doctrine, viz. 2 Thess. ii. 8. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. This scripture evidently connects together the coming of Christ, and the destruction of antichrist, but he labours to prove that it is only a spiritual coming, whereas it is obviously the same coming spoken of 1 Thess. iv. and v.; 2 Thess. 7—10; ii. 1. He endeavours to prove his point by referring to several passages where the coming of Christ is mentioned, and which he says denote a spiritual coming, such as Psal. xviii. 9; lxxii. 6, 7; cxliv. 5; Isa. xiii. 9; xix. 1. Well, suppose these passages do refer to a spiritual coming, it doth not follow that 2 Thess. ii. 8, doth likewise. But I think it could easily be proved that every passage he refers to bears upon the great event of Christ's personal coming. But for further remarks on this passage, I refer to other parts of this work.

Those who spiritualize Scripture should have good memories. At page 26, Mr. Jones applies Dan. vii. 9, 10, to the second coming of Christ, and makes use of it to illustrate Rev. i. 7; four times afterwards he refers the events in the same chapter to the kingdom of Christ and the preaching of the gospel, pp. 380, 385, 466, 488. At page 385, speaking of the destruction of antichrist, he says, "This is declared by the prophet Daniel, vii. 26, and with this agree the words of the apostle Paul, 2 Thess. ii. 8." Observe, Dan. vii. 26, is God's explanation of Dan. vii. 9, 10, that very passage which Mr. J. applies to the personal coming of Christ; now, if Dan. vii. 26, agrees with 2 Thess. ii. 8, so must Dan. vii. 9, 10, and thus Mr. J. unwittingly allows in one place that Christ comes personally when he comes to destroy antichrist, and thus overthrows his own arguments against 2 Thess. ii. 8. He also very frequently quotes 1 Cor. xv. 32, 54, and applies it to the grand

consummation of all things in the coming of Christ and the resurrection of the dead; but he forgets that Isa. xxv. from whence the apostle quotes, refer to the same event, and yet that chapter and the following, evidently refer to a kingdom upon earth, to the spread of divine knowledge, and the happiness of the Jewish people; and therefore we see the propriety of their restoration being likened to a resurrection, because when they are restored, and the bodies of the saints raised, "death will be swallowed up in victory."*

But having noticed these few instances, I will assign a few reasons against this method of spiritualizing Scripture.

1. Because no one can with any certainty say what the Bible does mean. Who is to determine how far persons may or may not go? "Let the Christian reader," says Luther, "first seek to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith and of Christian theology."

Hooker says, "I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that art which changeth the meaning of words, as alchemy doth or would do the substance of metals; making of any thing what it listeth, and bringing in the end all truth to nothing."

2. God's dealings with the Jews forbid our adopting such a line of interpretation. No doubt their Rabbis could spiritualize Psal. xxii.; Isa. liii.; and Dan. ix.; but Calvary literalized these passages. The Jews would not read this plain interpretation, and behold, God hath scattered them, and taken vengeance on their inventions. They were ripened to this hardness by not listening to the voice of the types and propheeies, and their literal fulfilment by the great Redeemer.

3. Literal fulfilment of prophecy is another argument against spiritualizing propheeies yet to be fulfilled. I shall endeavour to set this forth by placing in two columns, 1. God's predictions and fulfillings; 2. God's propheeies and interpretations; 3. God's assurances and man's contradictions:—

GOD'S PREDICTIONS.	GOD'S FULFILLINGS.
"Behold, thy King cometh unto thee, riding upon an ass, and upon a colt the fold of an ass."—*Zech.* ix. 9.	"And Jesus, when he found a young ass, sat thereon; as it is written."—*John* xii. 14.
"They part my garments among	"And they crucified him, parting

* "The apostle Paul explicitly applies Isa. lix. 20, to a future fulfilment, Rom. ix. 26; Isa. xxv. 8, to the time of the resurrection, 1 Cor. xv. 54; and Haggai ii. 6, to a future shaking of the heavens and the earth, Heb. xii. 26; and thereby distinctly teaches us that there will be a future fulfilment of the passages."—*Bickersteth's Guide.*

them, and cast lots upon my vesture."—*Psal.* xxii. 18.

God's prophecies.

"I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul."—*Jer.* xxxii. 41.

"Behold, *I come* as a thief. Blessed is he that watcheth." *Rev.* xvi. 15.

God's declarations.

"We shall reign on the earth."—*Rev.* v. 10.

"The rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—*Rev.* xx. 5.

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein."—*Ezek.* xxxvii. 25.

"And ye shall dwell in the land that I gave to your fathers. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate, and ruined cities, are become fenced and are inhabited. Then the heathen, that are left round about you, shall know that I the Lord build the ruined cities, and plant that which is desolate; *I the Lord have spoken it*, and I will do it."—*Ezek.* xxxvi. 21,34—36.

his garments, and casting lots."—*Matt.* xxvii. 35.

Man's Interpretations.

I will bring them into the enjoyment of gospel privileges, and unite them in church fellowship with the nations among whom they are scattered.—*Modern Opinion.*

"I do not understand this to refer to Christ's *personal* appearance; but to his coming in a way of vengeance upon his enemies."—*Jones' Lectures.*

Man's contradictions.

The redeemed who are in glory never will reign on the earth.—*Modern Opinion.*

There will be no first resurrection of the saints; all the dead will be raised at the same moment.—*Modern Opinion.*

They never shall possess the land of Canaan again. "Such a circumstance would rather hinder than facilitate their conversion to Christianity."—*Eclectic Review.*

"Politically considered, there is nothing improbable in the event of the Jews' restoration to Palestine; yet it may be no more the fulfilment of prophecy than the emancipation of the Greeks or of the Irish; and it may prove an hinderance instead of furthering their being grafted in again into the church of God."—*Eclectic Review.*

I might multiply the quotations under these three heads; but the above are sufficient to show that it is an evil thing to deviate from the divine pattern.

It may be inquired, are no parts of God's word to be interpreted otherwise than literally? This is not affirmed; but let its literal meaning first be sought out. The structure of the passage will generally tell us whether it ought to be interpreted spiritually or literally. Thus, when there is a natural or moral impossibility in the case (as in the instance of the stars falling to the earth,) or when the whole passage is evidently figurative, we may depart from the literal interpretation; but to apply part of a declaration, promise or threatening, spiritually, and part literally, as is often done, is suspicious. We should carefully distinguish between the *event* or *circumstance* the prophecy points out, and the figures or symbols that are

used to set it forth. The *former* we may expect to be literally fulfilled, and the *latter* spiritually. Thus real and literal events are foretold by symbols and figures.*

2. The second objection will again take us to that famous scripture, Rev. xx. 7—9. The circumstance of the revolt that takes place after the millennium, is usually urged as a weighty objection against the doctrine of Christ's personal reign on earth with his saints. Mr. Jones says, "It is a millstone round the neck of the system." Let us first look at the words themselves, and then see with which system they best agree. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints round about, and the beloved city, and fire came down from God out of heaven, and devoured them." Now I would first premise that good and learned men who have contended for a personal reign, have taken two views of the subject. The first is, that of Dr. Burnett, and Dr. Gill, who held that there would be a spiritual reign of many ages, continuance first, and after that a personal reign, when the earth would be wholly and only possessed by Christ and his risen saints. Certainly around this system, the text in question is a millstone.† The other view of the subject, which is chiefly

* See the subject of literal interpretation ably handled in Bickersteth's Guide, chap. xiv. The author observes, "It is necessary to a consistent interpretation, and it throws great light on the Old Testament prophecies and on the future purposes of God, to take them first and generally, in their plain, literal, and obvious meaning:—Zion, meaning Zion; Judah meaning Judah; Israel, meaning Israel; and Jerusalem, meaning Jerusalem." Mark how far they were accomplished when Christ first came, (as in Isa. liii., Dan. ix. 25, 26.) and then consider what has yet been unaccomplished, and may be realized in the future restoration of the Jews. Let us interpret the unfulfilled on the same principle, and in the same literal way as we do the fulfilled.

"May we not," (the author must include himself") "have perverted the Scriptures, have wronged the Jews, have obscured the future glorious kingdom of Christ, have mis-directed the church, and hidden from it the judgments yet to come on the ungodly, by attempting to spiritualize that which God intended not to be spiritualized, but to be literally understood?"—*Guide*, p. 186.

† Those who contend for this opinion, consider that the Gog and Magog army consist of the raised wicked dead. But against this interpretation, several weighty objections may be urged. First they are described as nations, in the four corners of the earth, and not the raised dead. There is nothing said of the raised dead until ver. 12, after these nations are destroyed. Beside which, with what propriety can Satan be said to be loosed from the bottomless pit, in order to deceive those whose souls had long been in a place of punishment? Surely it is implied, that those Satan deceives, were not deceived before. As I have observed elsewhere (Millenarian's Answer), the wicked when raised from the dead, will come forth, not to be deceived any more, or to carry on another warfare with God; no, they will be undeceived then, and be fought against, and punished with everlasting destruction, from the presence of the Lord.

maintained by millenarians of the present day, as also was maintained by the primitive church, is what hath been already set before the reader, viz., that the coming of Christ, the destruction of antichrist, and the calling of the Jews, synchronize, and are followed by Christ's reign and kingdom, in the blessedness of which the nations of the earth share. Many of our opponents make no distinction between these two systems, but palm the difficulties belonging to the one, upon the other. Now I contend, that while the millstone cannot be got rid of from Dr. Gill's system, as it regards the other, there is no stone to remove, for this text harmonizes with our views. But before I prove this, I will show the reader the manner in which Mr. Jones disposes of this millstone. He tells us, p. 572, "The nations here mentioned, consist of those who never were really converted to Christianity, but who, during the imprisonment of Satan, and the reign of the saints, had been in a state of subjection, a state of political death, who were tamed of their ferocity by the universal prevalence of the gospel influence, and thus rendered so harmless, as to produce no outward commotion or disturbance. These are the successors of the '*remnant* of them that were slain with the sword of him that sat upon the horse,' Rev. xix. 21; they are 'the rest of the dead;' xx. 5. These, Satan succeeds in deceiving, and this is the Gog and Magog army, whom fire devours, and thus they are mustered together." Here then, according to Mr. Jones's account, are whole nations numerous as the sands of the sea, who "are never really converted to Christianity" during the millennium. Compare this his rash assertion with God's declarations on this subject. "ALL *nations* shall call him blessed," Psal. lxxii. "Thou shalt inherit all nations," Psal. lxxxii. 8. "The kingdom under the whole heaven," Dan. vii. "The whole earth is full of his glory," Isa. vi. 3. "The earth shall be full of the knowledge of the Lord," Isa. xi. "For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted," Isa. lx. 12. How, I ask, do these scriptures comport with Mr. Jones's idea of there being great nations unconverted during the millennium? Is this his explanation according to truth?

Let us next try whether any better solution can be given. The word of God tells us that after Christ has executed judgment on the apostate nations, and kingly confederacy, there will still be a few remaining, who will not own the supremacy of the Jewish people; mark Isa. lx. 12; Zech. xiv. 16—19; of these it is said, "They shall perish and be utterly wasted;" that great and sore plagues shall come upon them, who go not up to Jerusalem to keep the feast of tabernacles. This being

done, all the earth shall be full of God's glory. "For it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall *all flesh* come to worship before me, saith the Lord," Isa. lxvi. 23. That a few solitary persons who may be disaffected, may exist, Isa. lxv. 20, gives us reason to suppose; but to say that whole nations shall be then unconverted, appears to me to be a plain contradiction of God's word. At the close of the thousand years, Satan being loosed, goes forth to deceive the nations who had been converted, and had enjoyed Christ's government during the millennium; he does not find them deceived, but he goes to do it. He succeeds most probably by degrees: large hosts range themselves under his standard; they surround the camp of the saints and the beloved city, (alluding most probably to the risen saints, and Jewish nation,) but an overwhelming act of vengeance destroys them. Then comes the general judgment of the dead "who lived not;" and of those who lived and died during the millennium, yea, of all those who were not included in the first resurrection. Those who consider what man under the influence of Satan hath done heretofore, will not think it incredible that he should act thus; Pharaoh, Israel, and the Jewish rulers sinned against as visible displays of God, as these deceived ones will do.

A third objection raised against this doctrine, is, that many good and great men have not received it. It may be so, and yet this doctrine may be true. The wise and prudent among the Jews, and even many sincere characters, were grievously mistaken concerning the nature of Christ's first mission into our world, and the wise and good among the Gentiles may be mistaken concerning his second coming. Have the rulers or any of the Pharisees believed on him? said the enemies of our Lord; and no doubt the church of Rome reasoned in a similar way at the Reformation. They had fathers, councils, creeds, canons, popes, and the authority of ages in their favour; and will you, said they, presume to back the Bible against all these?

A reference to the history of the church will show that the doctrine now advocated has had some besides fanatics and enthusiasts, as believers in it. I do not bring forward human authorities as a reason why it should be believed, but rather to refute the calumnies thrown upon it as though it were a modern sentiment, and to show that in the purest ages of the church, gracious men have understood the Bible literally, and have expected Christ to come to set up a glorious kingdom.

In my little tract, entitled, "A Millenarian's Answer of the Hope that is in him," I have given a brief history of this doctrine, and have sworn that a host of holy men have cherished

it, and been comforted by it. To that outline I refer the reader; and, for a more full account of those who since the Reformation have maintained it, to "Mr. Anderson's Letter to the Author of Millenarianism Indefensible." Thus much we may state, as the result of these inquiries, that nearly every one of the fathers of the three first centuries, held the doctrine of Christ's coming to reign on earth; that it was acknowledged at the council of Nice, A. D. 325; that it grew into disrepute, just in proportion as popery increased; that it was, in some measure, received at the Reformation, and is taught in King Edward's Catechism; that the majority of those divines who formed the Westminster Assembly held it;* that it is plainly and honestly avowed in the Confession of Faith, published by the Baptists, 1660, which is signed by 41 names, and said to be approved of by more than 20,000; that, amidst a host of others, the following men of God have embraced it,—Joseph Mede, Dr. Twisse, Dr. Holmes, Sir Isaac Newton, Bishop Newton, Bishop Horsley, Joseph Hussey, Dr. Goodwin, Joseph Caryl, Fletcher of Madeley, Mr. Thorp, and Robert Hall, with many others, both dead and living, who, for sobriety of mind, research into Scripture, holiness of character, and zeal for God, yield to none.

From these testimonies, I turn, for a moment, to Mr. Jones's remarks on the antiquity of this doctrine. He says, (preface, p. xi.,) "Well, then, we will concede to you that these opinions are not novelties; we can trace them as far back as the beginning of the third century." And then follows an account about Dionysius, and how successfully he refuted the millenarians of his day; while by the way, the avowal of the council of Nice on this subject, and the testimony of Buck, (see his dictionary,) that this doctrine was extensively believed in the fourth century, show that Dionysius did it little harm. After this, comes a long extract from Witsius; which, however good in itself, has nothing really to do with the point in hand. At least, if true, it only proves that Dionysius outreasoned the friends of Nepos, who held the doctrine of the millennium; and that he conducted the argument in a Christian spirit. All this *may be true*, and yet Dionysius wrong.† Have not infidels outreasoned professed believers in revelation, and converted them to scepticism?—Does it follow that the Bible is false,

* Anderson's Letter, p. 11—23.

† Jerome says that "this Dionysius was a man of uncommon eloquence, but that he threw out doubts against the Revelation, as not being the writing of the apostle John. He wrote a curious piece, deriding the fable of a thousand years, &c. Him Apollinarius answered, in two volumes; whom not only the men of his own sect, but most of our people likewise, follow on this point."

Sir Isaac Newton, after showing how much the Revelation was studied and commented upon in the first centuries, observes, "This was the state of the Apocalypse, till the thousand years being misunderstood, brought a prejudice

because many, by reading Paine's Age of Reason, have been brought to think so? All this, then, I repeat again, is nothing to the point. Why, I ask, does Mr. Jones begin so late as the third century, when he must know from Gibbon, Bishop Newton, Mosheim, and Buck, that the doctrine was to be traced much farther back, and that there were incontestable arguments to prove as much? Why not face Justin Martyr, and overturn Bishop Newton's dissertation on Rev. xx. 1—6? Looking at Mr. Jones's proceedings, I cannot but conclude, that the antiquity of this doctrine is a part of the controversy the anti-millenarians are not anxious to meddle with. They have not found out the art of spiritualizing the writings of men, as they do the words of God. Were they to take as much liberty with the former as they have done with the latter, they would be laughed at.

At page 547, Mr. Jones touches again upon the subject of antiquity, but soon calls in Dr. Whitby, to help him raise a dust about the millennium, that he might run away unobserved in the meantime. But this will not do: let the question (for he started it himself) be fairly sifted. Well, but he makes a promise of doing great things, in the preface. "Of the sentiments of the fathers, and the controversy that was carried on among them respecting this subject, I purpose taking some notice in the preface to these lectures." Now, in the preface, *he does not* show the sentiment of *the fathers:* he only mentions Dionysius and Nepos, and then, with a polite bow to the clergy, he makes his exit, and leaves the learned and pious Witsius in his room, to read us a lecture upon moderation and Christian

---

against it; and Dionysius of Alexandria, noting how it abounded in barbarisms, that is, with Hebraisms, promoted that prejudice so far, as to cause many Greeks, in the fourth century, to doubt of the book."—*Page* 249.

It is supposed that this Dionysius was the first opposer of millenarians. "The first opponent of the millenarian doctrine, as far as I know, was Dionysius, who, about the middle of the third century, wrote what Jerome calls 'an elegant book, ridiculing the story of the millennium.'" *Erwin, p.* 175.

The same author observes, "There is ground to believe that millenarianism and the Apocalypse were so identified in the minds of the early Christians, that he who received the book, had no idea of any mode of interpretation which should prevent him receiving that doctrine. Those, therefore, who rejected the millenarian doctrine rejected the Apocalypse, because they did not think of disputing that it taught that doctrine." Gibbon, after observing that the doctrine of the millennium (which, he says, was intimately connected with the second coming of Christ,) was carefully inculcated by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of Christ, down to Lactantius, says, "But when the edifice of the church was almost completed, (alluding to its temporal power, and earthly glory,) the temporary support was laid aside. The doctrine of Christ's reign on earth was at first treated as a profound allegory; was considered by degrees, as a doubtful and useless opinion; and was at length rejected, as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms part of the sacred canon, (viz., the Apocalypse,) but which was thought to favour the exploded sentiment, has very narrowly escaped the proscription of the church."

kindness. As to the controversy about it among the fathers, Mosheim says it never was opposed till the third century, while he owns it existed in the first. I judge, then, Mr. Jones did not show us the sentiments of the fathers, because those sentiments were against him. Thus, page 547 sends us to the preface, and then from the preface we go to page 547; but those parts of the book are like two broken down tradesmen, who draw bills upon each other which neither can meet. We pass on, then, to notice

The fourth objection, which respects the conflagration of the world at the second coming of Christ. This objection may be thus stated: "The advocates of Christ's reign on earth maintain that after Christ's coming there will be nations on the earth—that creation will be renewed—the animals be happy, and both freed from the curse. How can this be, if Christ at his coming burn up the earth and its works, as is set forth 2 Pet. iii.? I confess this appears to be a difficulty of no ordinary magnitude, and deserves to be seriously considered. Some have thought that the conflagration of the world will be after the millennium, and I understand that Dr. Whitby has interpreted 2 Pet. iii. 10—12, to favour this idea. But it seems to me that this idea in its full extent is untenable. Other Scriptures say that Christ will be revealed in flaming fire, 2 Thess. i. 8, 9; and this passage of Peter, taken as a whole, evidently shows that the day of retribution was the day of the Lord's coming, which was the subject the apostle had begun about verse 4, and therefore, that the new heavens and the new earth are subsequent to a fiery judgment, and not before. Here a question occurs which may be satisfactorily answered, Is there good reason to conclude, that in the new earth which Peter speaks of, as succeeding the Lord's coming, there will be men* and animals living? This we might be at a loss to answer, did not Peter (iii. 13,) direct us back to Isa. lxv., for to that part of God's

* "In the new earth there shall be glory conferred on all the creatures, which shall be (in the proportion of their natures) as suitable and as great an advancement, as the glory of the children of God shall be to them. The fire at the last day shall be a refining, and not a destroying or annihilating fire. . . . If it be objected, What use will the animals be of to glorified saints? We may suppose them of as much use as they were to Adam in innocency; and if it be only to illustrate the wisdom, power, and goodness of their Creator, that is enough; see Psal. xcvi. 10—13; xcviii. 7—9."—*Henry's Commentary on Rom.* viii. 18—23.

The same author observes, "The redemption of the creature is reserved till the time of the manifestation of the Son of God at the resurrection; for as it was with man, and for man that they fell under the curse, so, with man and for man, they shall be delivered. All the curse and filth that now adhere to the creature, shall be done away then, when those who have suffered with Christ on earth shall reign with him on earth. This the whole creation looks and longs for."

word he refers, by the expression "according to his promise;"* now we learn from thence that there will be men, children, sinners, houses, vineyards, lions, lambs, and serpents, in this new earth, ver. 17—25. Here, then, we might leave the subject, having ascertained, that in the new earth there *will* be such things as we have spoken of, and leave God to show us in his own good time *how* these things shall be. He who once destroyed the earth with water, and yet found means to perpetuate all the species of animals and plants to the present moment, will not be at a loss for an ark to save from a deluge of fire, *should* that fire be ordained to destroy the works of his hands as well as his enemies. But I beg leave to drop a hint or two on the subject with humility and diffidence. I think that the conflagration spoken of at the coming of Christ, has more particularly for its objects the enemies of Christ, and all their defilements, and it will not entirely destroy the animate or inanimate creation of God, but purge and purify those heavens and earth, where wicked men and devils have reigned so long. This fire, I believe, will be material fire, and with it I think the Roman whore will be burned: and some have thought the papal territory will become a Tophet, Rev. xviii. 8—10, 21; xix. 3; a hell upon earth, Isa. lxvi. 24; xxx. 33. My reasons for thus believing are,

1. God, in his covenant with Noah, promises never to smite again any thing living, as he hath done, Gen. viii. 21. Now as we have seen that there will be animals existing during the millennium, and that the fiery judgment is before the millennium, it seems that he does not smite every thing living thereby.

2. Because in the other descriptions of Christ's coming with

* "Dr. Dwight considers that here is reference to God's promise to Abraham, Gen. xvii. 8, "I will give to thee and to thy seed after thee all the land of Canaan for an everlasting possession, and I will be their God." True, the Doctor observes, that is fulfilled to Abraham's literal seed *literally*, and to his spiritual seed *figuratively;* but we know who hath said, "Blessed are the meek, for they shall inherit the earth." When John saw the great Redeemer sitting on the throne, he heard him say, "Behold, I make all things new;" and immediately after he added, "He that overcometh shall inherit all things;" the margin has it, All *these* things: and then comes a similar promise to that made to Abraham, "I will be his God, and he shall be my son." "If children," says the Apostle, "*heirs*—heirs of God, and joint heirs with Jesus Christ," Rom viii. 17. An attention to these words just quoted will help to explain the whole of the verses that follow. Having alluded to Christ as heir of all things, and his people as joint heirs with him, it was perfectly consistent that he should glance at the *time*, *place*, and *circumstances* of the full manifestation of this high relationship; allude to the possessions of Christ and his people, and the blessedness of creation, when he and they should be glorified together. O what mighty wonders shall Calvary give birth to! the church shall be glorified—the creation renovated—man made happy—God glorified—the Redeemer honoured.

fire to judgment, his enemies are represented as fuel for that fire, Psal. xi. 6; xxi. 9, 10; xxxvii. 20; xlvi. 9; lxviii. 1, 2; compare Psal. lxxxiii. 13—15, with Isa. ix. 4, 5; Psal. xcvii. 1—5; cxliv. 4, 5. In the last passage, by mountains, we must understand great and mighty enemies, for mountains is the nominative of "them" in ver. 6. The same remark applies to the preceding reference to Psal. xcvii. and to Isa. i. 28—31; ii. 12—21; xxx. 27, 28, 33; lxiv. 2; lxvi. 15, 16; Ezek. xxxviii. 22; xxxix. 6; Dan. vii. 9, 10. "I beheld even till the beast (the Roman empire) was slain, and his body given to the burning flame." Some have thought that this is the judgment spoken of by Peter, 2nd Epist. iii. and that it will extend only to the fourth beast, or the dominions of the Roman empire; and, indeed, we do well to bear in mind that this is the prophetical earth, and with reference to this, the term earth is used in the Apocalypse. Joel ii. 30, 31; Mal. iii. 2; iv. 1, are particularly worthy of attention on this subject; also Matt. iii. 12; xiii. 40—42, 49; 1 Cor. iii. 14, 15; 1 Thess. v. 3; 2 Thess. i. 7, 8; ii. 8; Heb. x. 27; Rev. xviii. 8, 10. All these Scriptures will be found to have reference to the second coming of Christ: they all speak of his being revealed by fire, and they point out (some by plain words, and others by symbols,) who shall be consumed thereby, viz. the antichristian faction—the enemies of the Jews—and in short, all those who join to say concerning the Lord and his Christ, "Let us break their bands in sunder, and cast away their cords from us." But that nature will be annihilated, and the world become an ocean of fire, does not appear to me plain from them. I beg my reader to observe, that events of great magnitude, such as revolutions in kingdoms and overthrows of dynasties, are set forth by terms that equal the language of Peter, with regard to the day of vengeance." For instance, Rev. vi. 12—17, which some apply to the times of Constantine, and others, with more probability, to the French revolution and subsequent events; also Zeph. i. 2, 3, which sets forth the troubles of the Jews for their sins; also Deut. xxxii. 22, where God thus speaks: "For a fire is kindled in my anger, and it shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." This refers to the anger of God against the Jewish people and their oppressors, Zech. i. 15; xiv. 2; and yet Dr. Gill says, that Justin Martyr understood this passage of the day of judgment, and the burning of the world. It is also worthy of notice that our Lord, in speaking of his second coming and kingdom, Matt. xxiv. 29—31; Mark xiii. 24—27; Luke xxi. 25—28, does not say any thing about a judgment of fire, but then he speaks of great changes,

and overturnings, and troubles, and confusion, set forth by the falling of the stars and the powers of the heavens being shaken, which may intend the same as the devouring fire spoken of in other places. True, it is said, Luke xvii. 28—30, that in the day when the Son of man shall be revealed, it shall be as it was in the days of Lot; but what follow after leads us to expect that this judgment will not be a total one, but the same spoken of Matt. xiii. 40—42, "As therefore the tares (by which is intended false or apostate professors of religion) are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all *things* that offend, and *them* that do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." This passage points out the objects and things that will be consumed, and seems to protest against a universal conflagration and general destruction.

3. One thing more that leads me to think this view of 2 Pet. iii. is right, is a consideration of Isa. xxiv. with xxv., and of xxxiv. with xxxv. In Isa. xxiv. and xxxiv., we have descriptions of revolutions upon the earth, which are equally vivid with that of Peter: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly," &c., Isa. xxiv. 19. And yet, immediately after we read of "the Lord of hosts reigning in Zion and Jerusalem;" and in the twenty-fifth chapter we have an account of such a millennium following, as we have all along been speaking of. The same is observable of Isa. xxxiv. and xxxv.

Upon the whole, I conclude that there will be a conflagration previous to the millennium, at the coming of Christ; that it will be real; that the enemies of Christ, and their works, will be consumed by it; but that as nations will escape, Amos ix. 12; Isa. lxvi. 18, 19,) as nature will shine in her glory, and as animals will subsist during the millennium, (Isa. lxv.,) the burning will not be of that universal nature as hath generally been believed.

At the same time, I do not deny what some have thought, but that there may be another and more general conflagration at the close of the millennium, which may be referred to in Rev. xx. 9; which, together with Christ's revelation in flaming fire at the commencement of the millennium, will fulfil to the very letter 2 Pet. iii.; and some have observed, that when the apostle Peter speaks of the destruction at the day of the Lord, he uses the words "wherein" and "in the which," (ver. 9 and 12,) not saying at what part of the day this conflagration takes place. Still, without being positive, or even coming to a full conclusion in my own mind on so important and deep a subject, I cannot but think that this prophecy of Peter (and we

do well to bear in mind that it is a prophecy,) is to be interpreted in the same way as Psal. xlvi., Isa. xxiv., or Rev. vi. I will quote one passage in point, viz. Isa. xxxiv. 4. This connexion evidently refers to the judgment of the earth that will precede the millennium. "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." How similar are these expressions to those used by Peter, also by our Lord, Matt. xxiv. 29, and by John, Rev. vi. 13, 14; xvi. 20; they all set forth the same event and time, as 2 Thess. i. 7, 8, which Peter calls "the day of judgment, and perdition of ungodly men." But does Isaiah, in the passage above quoted, mean to speak of nature's being dissolved, or reduced to a smoking ruin? O no! God's controversy is not with the groaning creation; he hath said, "I will not smite that any more as I have done for man's sake," Gen. viii. 21, 22; but God's controversy is with apostate, thankless man: with the typical Edom, even faithless Christendom; for thus God teaches the prophet to explain the verses before quoted: "For my sword shall be bathed in heaven; behold, it shall come down upon Idumea, upon the people of my curse to judgment," ver. 5, 6; Isa. lxiii. 1—3. Doth any one say that this is departing from the system of literal interpretation? I answer, no! we contend for a *real*, not *figurative* event, set forth by symbols; which, of course, cannot be literally interpreted. Thus the *real* and *literal* subjects contained in this prophecy of Peter are, the personal coming of Christ, the destruction that shall then take place, and the glorious kingdom that shall follow; which is to be brought to pass, "according to God's promise" by Isaiah. Symbols, or figures, are used to set these *things* forth; such as "a thief in the night," "elements melting," &c., according to the pattern of Isa. xxxv., of our Lord, Matt. xxiv. 27—29, and of John, Rev. vi. 12—14, xvi. 18—21. On the contrary, many, in interpreting this and similar passages, speak of the great event as figurative, and of the figures as the substance. Thus, the new heavens and earth are considered as figures; while the figures used to set forth the breaking up of the old state of things, are zealously contended for as literal; though parallel passages will not bear the same interpretation. As a proof, see those three last referred to.

We may also observe, that whatever system of prophetic interpretation is adopted, this passage has difficulties in it. Those who deny our system, wish to separate Peter from Isaiah; but no, we must look for these events *according to his promise*, assured that the new heavens and new earth will be even such

as he describes them. Isa. lxv. 17—25; lxvi. 22; Rev. xxi. 1—7.

Since writing the above, I have read the opinions of many millenarians on this passage. Cuninghame, in his reply to Faber, p. 128; Abdiel, in his Essays, p. 86—88; Noel, in his "Brief Inquiry;" and Sirr, in his tract on "The Deluge, a Type of the Conflagration," have all said much worthy of notice. The opponents of this view would do well to read the last-mentioned tract. There is also a striking paraphrase on the whole passage, in Mede's works.

Still, it would be disingenuous to deny that there is some difficulty connected with this passage. What I have stated, are rather my thoughts, than full convictions; but still, I think it is the best way of considering this passage, because it is thus most agreeable with other scriptures which refer to the same event. And it is worthy of remark, as is observed by Mr. Sirr, that "by a distinct reference to the prophetic writings, and to the consentaneous teaching of the apostle, does Peter commence his own prediction of this alarming scene, (ver. 1, 2;) and yet, in the whole volume of inspiration, there is not to be found the most remote intimation that such a conflagration of the natural heavens and earth is to take place, as commentators have made Peter to predict."

But after all, I take my stand on the words "according to his promise;" which promise leads me to expect, that after the Lord comes, and after the fiery judgment, there will be a new heavens and new earth; in which man and nature will be blessed, under the government of Christ, and the manifested sons of God.

I leave this subject, with one more remark. John, in referring to this future glorious state, spoken of by Peter and Isaiah, confirms and illustrates their testimony. He speaks of "the tabernacle of God being with men," and says, "God will dwell with them, and be their God," Rev. xxi. 3. He speaks of the new Jerusalem on this new earth, and of saved nations walking in its light, and the kings of the earth bringing their glory unto it. The apostle Paul also refers to the same glorious era, under the term "world to come," Heb. ii. 5—8; Psal. viii.; when all things shall be put under the feet of Christ, who shall be Restorer and Lord of creation, Heb. i. 10—12; Rev. xxi. 5; Lawgiver and Judge to Israel, Isa. xxxii. 22; the Desire of all nations, Hag. ii. 7; and the Redeemer and Husband of his elect, glorified church.

5. Another objection is made from the manner in which the Old Testament Scriptures are quoted in the New Testament. We have seen that there are many quotations and fulfilments

that strongly favour a literal interpretation of Scripture; there are others which seem to make against it. Thus, there are some passages in the Old Testament which are considered to favour the millenarian scheme; but, as quoted in the New, they are applied to something else, than in their original connexion they seem to mean. Thus, Jer. xxxi. 34, 35, is quoted Heb. viii. 9—12; and Deut. xxxii. 43, and Isa. xi. 10, are quoted Rom. xv. 10—12. It would be impossible for me, in a small work, to examine every quotation; and therefore, to simplify the subject, I would observe, that the passages quoted in the New Testament out of the Old may be divided into four classes:—

1. Those that have received a fulfilment, and will not admit of any further fulfilment; for instance, those that relate to our Saviour's humiliation, Psal. xxii. 18; Isa. liii. 3—9.

2. Those that have had a partial fulfilment, but admit of a further and more complete one. Amongst these are promises that relate to the Jews, which have been spiritually fulfilled to the Gentiles, such as Jer. xxxi. 34, 35. Promises partially fulfilled at Christ's first coming, which shall be wholly fulfilled at his second, as Isa. ix. 1—3; Joel ii. 28. Scripture furnishes us with no small weight of evidence that this is really the case. Thus, in John xix. 37, there is a quotation from Zech. xii. 10, while its connexion, together with the reference evidently made to it, Rev. i. 7, shows its complete fulfilment to be yet future. And moreover, John does not quote it to show the fulfilment of the whole; the "*piercing*" time was come, but not the "*looking*" time; as it regards the Jews, it is yet to *be* fulfilled; and Rev. i. 7, tells us when. Psal. cxviii. 25, 26, was fulfilled at Christ's triumphant entry into Jerusalem; but Matt. xxiii. 39, as also Zech. ix., warrants us to expect another and more complete fulfilment of it.

3. Some quotations are made (if I mistake not) not exactly to show the fulfilment, or even to fix the meaning of the words quoted, but are used by the speaker or writer to add force or beauty to his argument. For instance, in Rom. x. 6—8, the apostle quotes from Deut. xxx. 11—14. Now Moses is speaking of the law, and Paul of "the word of faith." What Moses says of the law the apostle applies to the gospel; yet were the law and gospel distinct, Gal. iv. 5; and no one, I presume, will say that Paul meant to affirm that Moses intended the same as himself, for Moses was not a minister of the law of faith, 2 Cor. iii. 7—11.

4. Some scriptures are quoted with a prophetic reference to a future event, and are so used as to show that the prophecy quoted can have *no* further reference than what is there assign-

ed it. For instance, Isa. xxv. 8, is quoted by Paul, 1 Cor. xv. 54. This last class differs from the first, in that this is *future* and that *past*. Instances under each head might be multiplied: but those quoted are sufficient to trace these rules of interpretation by.

6. It is objected, that all distinctions between Jews and Gentiles were done away at Christ's death, and that therefore it is wrong to speak of Jewish supremacy. I am fully satisfied that all who believed in Jesus were admitted into the same privileges and enjoyed the same hopes, whether they were Jew or Gentile, and therefore the apostle uses such language as Gal. vi. 15; Coloss. iii. 11; but that all distinctions were done away between Jews and Gentiles, does not appear quite so plain. We read in the gospel of the circumcision and of the uncircumcision, and of the apostle being as a Jew among the Jews. He who told the Galatians that "if they were circumcised, Christ would profit them nothing," himself circumcised Timothy. Afterwards he practised some of the Jewish rites with the Jews, and made an offering according to the Levitical law, Acts xxi. 23—27. I do not pretend to explain these things. God did not blame Paul, neither do I. If he did not do it in faith, it was sin; If he did, it must be with a retrospective, and not, as before Christ's coming, with a prospective faith. He told the Jewish rulers, Acts xxv. 8, and his own countrymen, Acts xxviii. 17, that he had done nothing against the temple, or the customs of the fathers. If this was, as some have said, a mean spirit of accommodation, would God, who promises to honour those only who honour him, have stood by and encouraged Paul as he did? Again, to those who contend that there was no difference between Jews and Gentiles, the conduct of the apostles and elders, Acts xv., must appear rather strange.

But allowing all that is required respecting the *present* dispensation, still it does not follow but that in the coming one, God will raise up the Jews to enjoy all that glory he has promised, so that "men shall call them the ministers of our God." He has "visited the Gentiles, to take out from them a people for his name;" and "he will return and build up the tabernacle of David, which is thrown down," Acts xv. "Thus saith the Lord, If heaven above can be measured, and the foundation of the earth searched out beneath, I will also cast off the seed of Israel, for all they have done, saith the Lord," Jer. xxxi. 37. "For as the new heavens and the new earth which I will make shall remain before me, so shall your seed and your name remain," Isa. lxvi. 22. "The zeal of the Lord of hosts will perform this," Isa. ix.

It will help us in our researches on this subject, if we consider the design and uses of the Old and *New* Testaments. The former is more particularly (not exclusively) the property of the Jew, the latter of the Christian. The former is chiefly made up of the history of that remarkable people, and of prophecies concerning their future glory under the Messiah's reign. The latter sets forth the humble life of Jesus, his meritorious death, glorious resurrection, and endless life; the doctrines of the gospel, and precepts for right conduct. The latter doth not supersede the former, or set aside any of the promises thereof. It is rather a splendid appendix to it, descriptive of, and suited for another dispensation, which was to precede that dispensation which the Old Testament says so much about. And therefore, when the gospel dispensation shall have answered its end, God will usher in that other, which is the constant theme of "all the holy prophets since the world began." Then shall it be seen that the Jewish nation shall not lose any of its promised glory in consequence of the intervention of "the times of the Gentiles," or gospel state, between the promise and its performance. I just add that the promises and prophecies of the New Testament confirm those of the Old. Both direct our hopes forward to a period on earth far more glorious and blessed than any that has been yet enjoyed.*

These are the *principal* objections against the doctrine of Christ's pre-millennial advent; there are others of less importance which I will briefly notice.

7. This doctrine, say some, cramps a missionary spirit, and hinders those who espouse it from endeavouring to convert the world. I do not hesitate again to affirm, that I believe the world never will be converted by the means now used. If there was a gospel minister to every thousand persons, all the world over, (and glad should I be to see it,) I believe there would be still the *church* and the *world*,—a church gathered out of the world, and a world to trouble and seduce the church. Consequently, I think that those who set about this work with this view, propose to themselves an end that will never be accomplished by the means they use. The people of God should

* "We maintain that the Old Testament continues the great standard revelation of God's will to the world; and that the *principal* light in which the New should be studied is, that it falls into the bosom of the Old, to illustrate but a part of it, while the original revelation extends and stretches itself away beyond it, with its more ample Testimony concerning the approaching re-erection and glory of the tabernacle of David. Let not our opponents say that we derogate from the glory of the New Testament. A partial revelation though we account it, yet it is the dearest and most interesting to our hearts; that part of the Old which it especially developes being the sinner's ransom, the humiliation of his Lord, and the method of justification by faith in His obedience unto death."—*Anderson's Apology.*

need no other stimulus than the plain command of Christ, "Go ye into all the world, and preach the gospel unto every creature." This is sufficient authority, and if it was felt properly would arouse every energy to the work of God. On the other hand, if any persons make such a use of prophecy as to hinder them from attempting the salvation of others, and the spread of the gospel, they certainly act wrong. There is a remnant both of Jews and Gentiles promised; it is our privilege to go forth and preach the gospel freely, leaving all in His hands who has promised to give the increase.*

7. The mistakes and errors of those who have advocated this doctrine, are urged against it and its defenders, as if a person could not believe this truth without imbibing some error. This is a piece of craft to attempt to frighten inquirers from it, by surrounding it with hideous companions. Have not all the best and noblest truths been associated in the mind of man, with the worst and most debasing errors?† Every sentiment must stand or fall by itself, therefore let us try each by the truth of God, and not discard any thing because Cerinthus preached it, or fifth-monarchy men abused it. Has not every doctrine been abused? Shall we cast away the doctrine of final perseverance, because some who admired it have been licentious? or that of sanctification, because some have talked about perfection in the flesh? Oh no! neither must we this doctrine.

* I could easily fill pages with extracts from the writings of those who are looking for the Saviour to come quickly, disowning this charge. I believe most of them would cordially subscribe to the following sentiments.—"That the religious societies are serving an important purpose under the government of God; that they are accomplishing the vision of the apocalyptic angel, flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; that they are appointed for sealing, as part of the *first-born*, some of every nation, and kindred, and tongue, and people: and that they are bearing witness for Christ, that he is Lord, so that he may be just when he comes and judges. All this I believe, and therefore assist them with my contributions, my prayers and my advocacy, and rejoice in their success; and am grieved by the false-heartedness of any professed millenarian who does not do the same. But to assign to them the instrumentality of bringing in the millennium, I regard as a species of idolatry."—*Anderson's Letter.*

† "Satan has never failed to join serious error with *revived* truth. By this means he sought to discredit the early Protestants; and if men had yielded to this artifice, we should never have had the glorious Reformation."—*Bickersteth.*

The same author strikingly observes, "DO NOT BE OFFENDED AT THE REPROACHE TO WHICH THE PROFESSED EXPECTATION OF THE COMING OF CHRIST EXPOSES YOU. It is *the generation truth*, that is, the one which is peculiarly important in this generation, and opposes the whole stream and current of men's opinions by the simple testimony of God's word, and therefore it is the truth every where spoken against. A well-instructed Bible Christian will not be stumbled at this; and when he has carefully searched the foundation, and is perfectly satisfied he has the word of God to rest upon, will bear with the utmost calmness the charges of the millenarian epidemic, dangerous novelties, fanciful schemes, and a thousand other names by which men will endeavour to swamp all these truths, without coming to the plain statements of Scripture."

(even if all said about the professors of it were true) for as we shall presently show, it is both an holy and consoling doctrine.

9. It is said, that for Christ to reign on earth, would be degrading to him. We reply, we believe that God considers it otherwise; but I will answer this objection, by a quotation from a small but valuable tract on this subject: "How comes it, my brethren, that you so willingly allot that body of sin and death, which is by nature so full of corruption, and all manner of abominations, as the habitation of one Person in the blessed Trinity; and so blindly contend, that the inanimate and unconscious earth is alone so irremediably sunk under the curse, as to be wholly incapable of being renewed into a fit and holy habitation for the Divine presence in the second person in the Trinity? In which, think ye, the power of God is most manifest in regenerating the perverse heart to righteousness and true holiness, by the working of the Holy Ghost; or effecting a purification and redemption of the unresisting material world? And when thus purified, Christ will be no more dishonoured by dwelling here, than he was when he held familiar intercourse with Adam, in the holy, happy bowers of Eden. It will be condescension but not dishonour."

Having done with objections, we now turn to the practical tendencies and uses of this doctrine.

CHAPTER VII.

THE PRACTICAL TENDENCY OF THE DOCTRINE OF THE COMING AND KINGDOM OF CHRIST.

Whatever comes from God is holy, and tends towards holiness. This holds particularly true, as it regards "the glorious gospel of the blessed God," which is most emphatically called "*your most holy faith.*" If then, this doctrine, which has been set forth and defended, be of God, its tendencies must be holy. The best way to show that this is really the case in this instance, is to examine those parts of God's word where it is mentioned, inquire what was the design of the Spirit in bringing it forward, and search out, as far as we can, how it operated upon those to whom it was originally preached. Every one who hath a Bible is able to try the doctrine by this test, and therefore I shall only point out a few of the many scriptures which refer thereto, and pass on to some further remarks.

This subject is brought forward to stir up to forsake all for Christ, and practise the painful duty of self-denial, Matt. xix. 28, 29. In Matt. xxiv. 42, and Luke xxi. 36, it is used to incite to watchfulness. In John vi. 39, 40, 44, the doctrine of the resurrection is used as an encouragement to believe. And in Acts iii. 19—21, the coming and kingdom of Christ, is urged as a motive to repentance. In Rom. xiv. 10, and 2 Cor. v. 10, the certainty of judgment to come is turned by Paul to practical account. In Heb. x. 25, 37, Christ's coming is used to stir up God's people to persevere, to provoke one another to love and good works. See also 2 Tim. iv. 1, Titus ii. 11, 2 Pet. iii. 10—14, and particularly the two epistles of Paul to the Thessalonians; and "it is (as hath been well observed) worthy of notice, that while in the second epistle, he places the event of Christ's coming at its *prophetical distance*, he maintains throughout the *practical tendency* of the expectation itself;" 2 Thess. i. 10, "We beseech you, brethren, by *the coming of Christ*." 2 Thess. iii. 5, "The Lord direct your hearts into the *patient waiting for Christ*."*

It may be said that many hold this doctrine without being influenced by it, or stirred up to watchfulness, diligence, and prayer. The more is the pity. But is not this true as it regards other doctrines, which all confess are important? and therefore we must bear in mind that this doctrine will not be a fruitful one unless it be rightly received. The question then is, What is it to receive it rightly? In answering this question we shall have occasion to notice the conduct of professors in relation to this subject. Some there are who have floating and unsettled notions concerning it, and who take no pains to bring their minds into the haven of truth; take no pains in asking God to do it for them, though Jesus hath promised the Spirit to lead into *all* truth, and hath especially spoken of his showing "*things to come*." Which things, saith the apostle, the (natural) eye hath not seen, nor ear heard, nor heart conceived; but God hath revealed them unto us by his Spirit, who searcheth the deep things of God, and makes known unto praying souls the

* "There are two duties incumbent on a sufficiently gifted minister, according to Christ's dispensation, in these times of imperfection: viz., preaching according to that description in 2 Tim. iii. 16, and prophesying agreeably to 1 Cor. xiv. 29; by which latter, I mean the explaining of the prophecies, either by comparing New with Old Testament predictions, or fulfilled with unfulfilled. Answerably with these, are two duties incumbent on the hearers. The first is edification in the *faith*, in this world, which is the intent of preaching. the second is expectation, or hope, of the blissful fruit of the world to come, at the next appearing of Christ and perfection of his kingdom; and this is the genuine event of proper prophesying. Thus both duties lie upon both parties by a reciprocal relation; both must be held forth by the faithful minister, and both must be attended to and received by faithful people."—*Nathaniel Homes.*

thoughts of the high and lofty One. Persons thus wavering on this point sometimes think one thing concerning it, and sometimes another. One while they seem almost convinced, and then again the Bible seems all confusion to them. They know not whether they ought to expect a reign on earth or in heaven,—whether the new Jerusalem, concerning which the promises say so much, relates to the gospel church, the millennial, or heavenly state,—whether they are to expect *more* or *less* than what is set forth, Rev. xxi. and xxii., more if it refers to heaven, less if it refers to the gospel dispensation. All being thus uncertain to them, they get no comfort therefrom, for solid consolation cannot arise out of uncertain notions. If God has so written as to be understood—if his promises are designed to animate and comfort his people—and if they must be understood before this can be the case, then are we highly reprehensible who do not seek to know his will. God's promises are Yea and Amen in Christ Jesus; but, unless we study Christ's person and work, particularly his first and second coming, we shall not understand the promises; therefore does the apostle thus pray for the church, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of HIM; the eyes of your understanding being enlightened: that ye may know what is *the hope of his calling*, (Titus ii. 13,) and what the riches of the glory of his inheritance in the saints," Eph. i. 17, 18. The fact is, many persons do not give themselves the trouble to examine the title deeds of that eternal inheritance they profess to prize so much. It would almost seem as though they acted upon the sentiment, that as but seventy years are allotted for earthly concerns, and an eternity for spiritual things, it were true wisdom to devote most of our time here to earthly and trifling things. I doubt not that there are many professing Christians who never once read through their Bible with a prayerful intention of finding out what the sacred pages said about the coming and kingdom of Christ. It is a question if they would have acted thus with regard to an earthly estate, had the title deeds thereof been ten times as voluminous as the Bible is. O there is a sad indifference to what God hath promised! How little are we like the host of worthies spoken of in Heb. xi.—"They looked for a city which had foundations, whose builder and maker is God." Ah! if we, like Enoch, walked with God, the great thought with which our souls would be filled, and to which our lips gave birth, would be, "Behold, the Lord cometh!"

Professing Christians have many excuses ready at hand to clear themselves from these charges. Some even think they

do well to neglect those things which belong unto us as part of the revelation of God.* They even pride themselves upon it, and think it is humility in them not "to meddle with things too high for them." This is not the spirit of a weaned child; ah no! a weaned child leaves the milk for strong meat; but too many leave strong meat and milk also for the husks of swine, even worldly pursuits and the water of human opinions. It is not humility to neglect that concerning which God hath said, "Blessed is he that readeth," even those glories that were to follow Christ's sufferings, "which the humble angels desire to look into. It is not humility to be unacquainted with the signs of the times, and to overlook those things which foretell the coming of the Son of man. O professors! "awake to righteousness, and sin not" by your neglect. You have time and inclination to get gain, and add hundred to hundred; you have time to read works of science, and works of imagination and taste; but are content to remain ignorant of that which, truly known, would animate, comfort, and strengthen you. A great part of God's word is *to you useless*, because you have made up your minds that it is not possible to understand it, even with the aid of the promised Spirit. The excuses made I shall not notice here; but only introduce a passage generally misapplied by being used as an excuse for that line of conduct lately reprehended. "It doth not yet appear what we shall be," 1 John iii. 2. This was no more designed to be a plea for ignorance than our Lord's words, "Without me ye can do nothing," were designed to be a pretext for laziness. Both have been much abused. The apostle meant to say, You, who are now sons of God, are not yet in the possession of all the dignity and honour designed for you.† He did not mean to prohibit them from searching the word of God in order to find out particulars concerning future glorious things. Faith is not an ignorant expectation of an unknown something; but "the *substance* of things hoped for, the evidence of things not seen." The prize is seen by the presser on. The crown is eyed by the combatant. The rest is seen from Moab's plains. This,

* "By not attending to and keeping the sayings of prophecy, you lose also a blessing which God hath promised, Rev. xxii. 7; and who is so spiritually rich as to be willing to lose one blessing.—*Bickersteth.*

† "A careful consideration of the Greek text will, I think, satisfy the reader, that the apostle means not to say that it has never been *declared* what we shall be; seeing that he himself also does declare it in this very place; but that, what we shall be hath not yet *appeared* (that is, the glorified God-man, our great Exemplar, has not yet appeared); but that, when he shall appear, we shall be like him."—*Abdiel's Essays.*

Certainly the better the seven promises to the overcomer, Rev. ii. and iii., are understood (and these tell us what we shall be,) the more shall we be influenced by them.

John tells us in the following words; "But we *know* that when he shall appear we shall be like him, and see him as he is." Now compare these words with various parallel passages that relate to the same event, Matt. xix. 28; 1 Cor. xv.; Phil. iii. 10—14, and it will be manifest that, to the eye of the renewed understanding, many of the coming glories will be revealed; though, no doubt, all our expectations, thoughts, and desires, will be far outdone. Though we may not in this world possess what we shall hereafter, when we shall be manifested as the sons of God, (Rom. viii. 19,) yet may we have vivid perceptions, and heart-warming and influential enjoyments thereof.

There are other persons who go rather farther than those I have been describing; but who do not go far enough. They are brought to a point as it regards their judgment; but still the subject does not take a prominent and influential station in the soul. It does not engage their thoughts, elevate their desires, animate their hopes, influence their pursuits, and draw forth their love and praise as it ought to do.* This is holding it as an *opinion*, not as *a truth of God*. This is *assent*—not *believing with the heart*. If the faith of many Christians in the cross of Christ, produced no more effects than their faith in the coming of Christ doth, they would certainly be damned; for it would be a "faith without works." We must go further than mere assent to derive benefit from this doctrine, or to be any credit to it. We must see and feel that it is *important, glorious,* and *necessary*.

To the real believer in the coming and kingdom of Christ, this part of divine truth is a prominent part: he does not allow it to push other subjects out of their places; but to him its proper station appears to be an eminent one. It is not a non-essential, and so it is important. In his eyes it sheds rays of glory upon all other parts of truth, and so is it glorious. To him the temple of truth is incomplete without it, and so it is most necesary. He feels that this doctrine is designed for the heart, in connexion with the head; and that it is divinely calculated to comfort in sorrow—to raise up under dishonour—to cheer in persecution—and to enliven in duty; in fine, that whatsoever things are lovely, profitable, and of good report, are nourished and cherished, by believing expectations of the glorious appearing, infallible judgment, and righteous reign of the great God and our Saviour Jesus Christ. He who "thus believes must speak," must contend for, rejoice in, and love this doc-

* "Nothing can be more awful than for a man to have a clear view of judgments impending and glories ready to be revealed, and yet take no practical steps for his own personal escaping from the wrath to come, and his own personal attainment of the promised blessedness."—*Bickersteth.*

trine. Such a one sees that it *affords much instruction—promotes the interests of holiness—administers real and enduring consolation.* That doctrine, then, which as can be proved, is calculated to make us *wise*, *holy*, and *happy*, must needs be a practical one. These three topics shall be the ground-work of a few more remarks to prove and illustrate the sentiment under discussion—that to the real believer in Christ's coming and kingdom, this doctrine has a sanctifying influence.

1. It is calculated to make us *wise*, in that it affords us much instruction. Wisdom is strength. Wisdom is a source of holy pleasure. If this doctrine be of God, and a truth of his word, then by neglecting it we not only rob ourselves of the benefits of it, but we hide the lustre and mar the beauty of the whole system of truth; for every part of God's revelation sheds rays of beauty on the other parts. Neither is this all; for when, with impious hands, we take away any thing God hath revealed, we usually put something of our own in its place: and thus add desecration to sacrilege.

Among the many subjects which this doctrine sheds a steady light upon, are the following: *Creation is better understood, and the design of God therein is made more manifest to our admiring eyes and wondering hearts.* It takes off the sentence of death from the works of God, and annihilates annihilation. According to the language of some, one would be ready to conclude that creation was the sinner instead of man; but let us recollect that "it was made subject to vanity not willingly." The Psalmist looked forward to a time when it should be otherwise, and sings, "The Lord shall rejoice in his works: and in the foreview of this glorious time he breathes out this awful, but holy and God-glorifying prayer, "Let the sinners be consumed *out of the earth*, and let the wicked be no more," Psal. civ. 35. The eloquence of the worlds on high, Psal. xix., and the harmony of creation below, fall with a tenfold sweetness upon his ear who believes the words of Him who sits on the throne, "Behold, I make all things new;" and who has learned to look upon Him that speaks as the "Beginning of the creation of God;" as Him unto whom all shall be gathered again, and made for ever firm and steadfast.

Providence is studied with more pleasure, and when not understood submitted to with more ease, as we contemplate the great good that all things are working together to bring about. The child of God sees a *perpetual motion*, and an *universal combination*, (two things man's genius can never accomplish,) bringing about real and lasting good, (fruit natural men shall never gather,) for those that love God, and are the called according to his purpose. He sees all things working; and though opposite in their

nature as fire and water, as sin and holiness, yet under His superintendence, who works and none can let, they work *together*, and that for good. With this knowledge the child of God is satisfied, for *we know it;* and he sings with Paul, "O the depth of the riches both of the wisdom and knowledge of God!" How great does he appear who overrules the entrance of sin, the malice of hell, the enmity of man, the unbelief and casting off of the Jews, the apostacy and judgment of the Gentiles, for the manifestation of his own glory, the good of his people, and the stability of the works of his hands.

Many parts of God's word are more fully understood by those who receive this doctrine than by those who reject it. Wrong conceptions of any one revealed truth of God lead to a misunderstanding of many parts of the Bible. For instance, if persons reject the doctrine of Christ's proper divinity, how many hundreds of passages must they mutilate, wrest, and misapply! It is the same with the doctrine in question; and I do again affirm, that by receiving it, hundreds of passages have an easy and satisfactory interpretation, which if it be denied must be tortured and abused; or else, which is frequently the case, wholly neglected. Well has Mr. Marsh written when he says, "Scripture is the great instrument of enlightening, renewing, and comforting man. Whatever, therefore, gives me an increasing delight in Scripture, I regard as a blessing from above. I am therefore thankful for this view of prophecy, as casting considerable light on a large portion of the word of God." We live in an age when the word of God is much neglected and little understood, though Bibles are (God be praised!) very plentiful. A few favourite texts are reiterated by preachers and hearers, a system is constructed, and the rest of the Bible little alluded to. This is one grand reason of the rejection of the doctrine of Christ's pre-millennial advent and kingdom. This doctrine runs like a vein from Genesis to revelation. Reject it, and the Bible becomes misunderstood. This holds particularly true of the Book of Psalms and the writings of the prophets. You may cull out a text here and there; but the design of God is not traced by those who reject this doctrine. Take it along with us, believe the simple and oft-repeated fact, that Christ will come personally to set up a kingdom upon earth, and to be the Shiloh of the Jews, and hundreds of passages are easily and clearly opened up. He that hath the key of David opens to us the Scriptures; we see that they refer to the sufferings of Christ and the glory that should follow, and our hearts begin to burn while the sacred page tells forth the lofty theme of Messiah's glory, the saints' dominion, Israel's prosperity, and the earth's blessedness.

Viewed in the light of this doctrine, *how hideous doth sin appear, how exceeding sinful doth it become!* As the eye glances along the various dispensations with which divine mercy hath favoured the world, how doth man's incorrigible wickedness appear! and sin's awful features glare horribly in the light of those fiery judgments which it draws forth from the treasures of eternal justice. We see how hateful sin is to God; and how infinite love, wrath, and power all combine to drive it out from God's creation. With a voice of thunder we may hear those words repeated, *Fear to sin.* In characters of fire we may read emblazoned, *Fear to sin.* The crash of empires, and the groans of the damned, loudly, audibly, say, *Fear to sin!*

On the other hand, *how gloriously doth redemption shine*, how vast doth that love appear which gave birth to it, and how efficacious is Christ's blood seen to be, which cleanses and saves so many lost souls! This subject filled the prophet's mind with rapturous wonder, and he seems to antedate the song of the redeemed as he says, "Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."

Further—*right views of the coming dispensation exhibit the nature of the present one*, and by showing us the connexion between the gospel state and the future age, stir us up to improve the present, and to act continually with a view to that glory which is to be revealed. We learn, with regard to the present dispensation, that sovereign and eternal election is the fountain-head of all blessings, and that the Holy Spirit is the operator through all ages, and in all persons who are saved by the gospel. We are bidden to take heed, lest in dwelling upon the glories of the future state, we overlook the duties of the present; lest in looking forward for paradise, we forget the vineyard we are now called to work in: since there were some of old who knew the powers of the world to come, and yet fell away, and shall never enjoy the blessedness of those who have part in the first resurrection. It tells us that glory and honour hereafter will only follow upon faithfulness and devotedness now, and that the reward will be proportioned to the service, and the spirit *in* which, and the motives *from* which, it was done. He that gained ten talents had ten cities. And the apostle says, 1 Cor. iii. 8, "Every man shall receive his own reward, according to his *own* labour." These things doubtless have a particular reference to the ministers of the gospel; but nevertheless, the word of God warrants our addressing to all believers, as well as to them, the words of Peter: "Where-

fore the rather, brethren, give all diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Right views of this subject will instruct us to be very anxious to glorify the Holy Spirit, seeing this is the dispensation in which he is more particularly concerned, hence called "the ministration of the Spirit." True, in the future age there will no doubt be still larger bestowments of the Spirit; but then there will be the personal presence of Christ, which now we have not, and are therefore called upon to walk by faith. Prize the Spirit's influence; give him all the glory of all you know, feel, or do, as far as it is honouring to God. Fear to quench him; fear to grieve him "by whom you are sealed to the day of redemption." And O that every professor who reads these lines would well weigh over the case of the foolish virgins, and strictly examine themselves whether they have communion with the Spirit in his gracious and saving offices.

Another point in which we are instructed is, *how to use this present world.* Surely, if these things are so, we may well take up the words of the apostle, 1 Cor. vii. 29—31. Alas! many professors are cleaving very fast to perishables, and looking very steadily to the things that *are* seen. Their spirit, their conduct says, concerning this world, "This is my rest,—here would I dwell." No wonder such slight this doctrine, which tells them that they are not sure but that in a moment the coming of Christ may overturn their schemes, melt their riches, and degrade their honour in the dust. Whereas, to those who believe this doctrine, this consideration is most awakening, for it tells them "it is high time to awake out of sleep,—to cast off the works of darkness, and put on the armour of light,—for now is our salvation nearer than when we believed."

Future judgment is much better understood when viewed in the light we have described. Instead of being compressed into a period shorter than would serve for an earthly assize, instead of being likened to a mere judicial process, the subject stands forth in awful and awakening grandeur. We see the judgment of the quick at Christ's coming, in the various displays of his vengeance toward his enemies upon earth; thus ruling them with a rod of iron, Psal. ii. Rev. xix. We see the judgment of the saints, in that they have to give an account, 2 Cor. v. 10; Rom. xiv. 10, to "stand before the judgment seat of Christ," are rewarded according to their works; while they are all justified by grace, and owe all their blessedness to unbounded mercy. We see judgment administered on earth during

Christ's reign in righteousness; and finally, the grand winding up of all by Him who sits on the white throne, and who adjudges the serpent and his seed to eternal woe. Matt. xix. 27, 28, shows us that the judgment is not that transient act some would make it out to be, but a time of victory and government, as also of triumph and reward, both to Christ and his servants. We may observe the same of Luke xiii. 25. Here some are left behind, when others are taken in; both these passages refer to the same time and event as the parable of the virgins (Matt. xxv.): they help to explain it, and are explained by it.

To add no more under the head of *instruction*, I observe *that the divine character appears very glorious in connexion with this doctrine.* "When the Lord builds up Zion, he will appear in his glory." Through the risen, reigning God-man the whole of Deity will shine forth, as far as the objects of divine favour will be able to bear the sight. This will be "the day of the Son of man." Then "will he be glorified, and God be glorified in him." Millions of tongues shall then sing "O Lord, our Lord, how excellent is thy name in all the earth!" I might also show that this subject in its progress, as well as completion, manifests forth the glorious attributes of the high and lofty One. Human guilt preaches his *patience*—sinners' punishment his *justice*—their salvation his *mercy*—and their reward his *grace*,—while the whole exhibits his wisdom, holiness, and faithfulness.

II. A belief in this doctrine promotes the interests of true holiness. Its tendency is, when rightly believed, to make all believers in it holy. Truth is the great friend of holiness. Our Lord prayed to his heavenly Father, "Sanctify them through thy truth." It follows, then, that whoever takes away any part of God's truth or attempts to diminish the importance thereof, opposes the interests of holiness. This may be done undesignedly; but it is really done. If, then, the coming of Christ before his kingdom, the first resurrection, and the saint's reign on earth, be any part of God's revelation, then those who deny them, who leave them out, or who neglect to search concerning them, are guilty of this. For my own part, I am persuaded, that the generally received opinion that Christ will not come again, at least for many hundred years, has had a carnalizing, yea, a demoralizing tendency. This opinion hath dimmed the eye of hope, and diminished the motives to watchfulness, put death in the room of the resurrection, and caused the last harmonious words of Jesus, "Behold, I come quickly," to grate on many an ear.

As I have endeavoured throughout to treat the subject practically, I shall now content myself with four brief remarks in

proof of the holy tendency of the doctrine advocated. This will appear if we consider,

1. *That it uniformly shows sin to be the parent of misery*, and proves that holiness is productive of happiness. This is exhibited on a grand scale, though a long period, under various dispensations, and illustrated and confirmed by terrible and glorious examples. Of this I have spoken before; and therefore only observe, that he who neglects the study of prophecy refuses to listen to that heavenly commentator, by whom he may be led to see that sin is evil and bitter, and holiness profitable and sweet. I may fearlessly challenge any one to prove, that the view of prophecy pleaded for, in any one instance, justifies, or extenuates sin, or injures the interests of practical godliness.

2. *That it descends to all distinct classes of character*, and if rightly understood, says something practical to them all. Though this ample subject embraces empires and kingdoms, yea, worlds, yet it doth not deal only in generals, but it pours its wholesome strains in every ear, and knocks at every heart. Though it embraces all time, yea, eternity—yet it advises us concerning our moments. While it directs the man on whose nod thousands depend, to look forward to a time of account, it rings in the conscience of the most despised mortal—*You, too, are responsible*; *you have some talent for which you will have to give an account.* I might easily prove from the word of God, how exhortations and warnings to different characters are grounded on these solemn things. Are ministers exhorted to preach the word? the motive urged is the coming and kingdom of Christ, 2 Tim. iv. 1, 2; so the rich are encouraged to give, 1 Tim. vi. 18, 19; because there is a glorious state of reward to come, when these acts will be remembered, rehearsed, and rewarded, Matt. xxv. The talented are stirring up to labour, (Matt. xxv. 28, 29,) from the consideration of a day of account. In short, denial of self, non-conformity to the world, mortification of sin, and generous feelings and conduct, will thrive in that bosom who truly believes this doctrine; see Phil. iii. 20, 21; Col. iii. 4, 5; 1 Thess. iii. 13; v. 4, 5; Tit. ii. 11—13; Heb. x. 36, 37; James v. 7, 8; 1 Pet. i. 6, 7, 13; iv. 12, 13; Rev. xvi. 15.

3. *That it is suited above all others to excite to watchfulness and prayer—to stir up to self-examination, and desires after sincerity of heart.* A great part of practical religion is included in our Lord's direction, "Watch and pray." It cannot but have struck us how he grounds nearly all his exhortations thereto upon the consideration of his second glorious coming. The *certainty* of the fact, and the *uncertainty* of the time, are, by

him, placed in a most commanding view, Matt. xxiv. 42; Mark xiii. 37; Luke xii. 35—37; xxi. 34—36. Peter follows in his Lord's steps, 2 Pet. iii., "What manner of persons ought ye to be!" "Seeing ye look for such things, be diligent." These words need no comment; they are plain and forcible. Who so likely to be watchful as they who daily expect their Lord's coming? Who so prayerful as those who look for such great things at his coming? Who so diligent as those who rightly understand the nature of his rewards? Who so anxious to be sincere as those who believe they are living in those times wherein the wise and foolish virgins are slumbering together? And who will examine themselves so rigidly as those who feel the import of their Lord's words, When the Son of man cometh, shall he find faith in the earth?

Lastly. The practical tendency of this doctrine is seen, if we consider *the various ways in which it appeals to us.* It assaults us with holy importunity on all sides. It would fain touch every feeling and faculty of our nature. It appeals to our *hopes* by its excellency—to our *fears* by its terrors—to our *imagination* by its brilliancy—to our *affections* by its greatness —to our *tastes* by its high delights—to our *self-love* by its rewards. Hard is the heart which it moves not, if once it gains access to the understanding; and therefore doth the prince of this world endeavour to blind the eyes, that it might not be seen, and to prejudice the heart, that the thoughts might not entertain it.

III. This subject yields much *consolation*, and so is calculated to make us *happy*. Steady, perspicuous, and believing views of divine things, can alone afford comfort to a guilt-stricken heart, and a sorrowful spirit. These views now contended for, have yielded consolation to thousands. The primitive martyrs armed themselves with such thoughts, and so went boldly through reproach, sufferings, and death. It hath the same exhilarating tendency *now*, under trials of a different nature. If persecuted, the Christian considers the kingdom of heaven promised to such. If earthly good things vanish, he considers that "he has in heaven a better, and an enduring substance." If providences are dark, he thinks of that time when all will be cleared up. If his honours on earth fade, he recollects that the redeemed of the Lord are soon to be manifested as kings and priests. If sickness invades his frame, he anticipates with joy the healthful air of the new Jerusalem, and the freshening virtues of life's broad stream. When temptations annoy, he meditates on the promises made to the overcomer, and girds his armour round him. Thus, amidst all his trials

"Cheerful he treads the desert through,
While faith inspires a heavenly ray."

Thus is the expecting Christian associated in his high and glorious hopes with those saints of old, who looked forward to the day of Christ, as the crowning of all their hopes (mark! not so much the day of death, as the day of Christ.) Yes, the appearing of Christ, and the resurrection of the body, was that on which they dwelt with Divine enthusiasm. Amidst painful bereavements and heart-rending separations—amidst disappointed hopes and darkened prospects, as it regards earthly things, how sweet the anticipation of being associated with nobler friends and beholding brighter prospects, than ever we possessed or beheld on earth. How cheering the hope, amidst the din of war—the shouts of false joy—the yell of idolatry—and the groans of creation—to hope, and firmly to believe, that a period is hasting, when peace shall stretch its shady wings over the sons of men, when rivers of joy shall water this vale of tears, when cherubim to cherubim shall cry, "HOLY, HOLY, HOLY, IS THE LORD GOD OF HOSTS; THE WHOLE EARTH IS FULL OF HIS GLORY," and "when every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall be heard to say, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. v. 13.

And now, my dear friends, in winding up these thoughts, what will *you* say to these things? Will you say that they are comparatively unimportant! What! is that unimportant and non-essential which relates to the glory of Christ—which is the ultimate end of his setting up from eternity—his time-humiliation, his triumphs—and his present session at God's right hand? that unimportant which prophets sung of, and which apostles gloried in? Consider once more, what God says concerning it. "Blessed is he that readeth, and they that hear the words of this prophecy." Surely you will not object to the trouble connected with an investigation into this subject, when so many lavish away weeks and months on earthly and trivial things. Will you say there are many difficulties attending it? Well, throw not away the grand outline, because you cannot fill it up to your mind; refuse not to know any thing, because you cannot know all. Do you say, the diversity of opinion on the subject hinders you from studying it? Might we not say the same of most subjects of faith and order, concerning which you profess to think for yourself? But I trust you will not thus object, but will search God's word for yourself, and earnestly pray to be led into the mind of the Spirit on this part of it.

"The meek shall he guide in judgment, the meek shall he teach his way." He who so kindly instructed his disciples in the days of his flesh, concerning his future coming, will still as kindly teach all who are willing to sit at his feet and to learn of him. The second coming of Christ, and the glory that shall follow thereupon, is a subject which is evidently dear to the heart of the Saviour, and it becomes us to seek fellowship with him, in these his high expectations. The more attentively and reverently we listen to the words of Jesus, the closer shall we follow him, and the more ardently shall we love him, John x. 27; and while all the words of Jesus claim our fixed attention and entire submission, there are some which should be peculiarly dear to us. His voice of exulting love in the prospect of coming to work out redemption, "Lo, I come!" Psal. xl. His words of yearning mercy to the wretched, "Come unto me," Matt. xi. 28. His sweet assurance to the trembling, fearful soul, "Him that cometh I will in no wise cast out," John vi. 37. His dying, but triumphant shout, "It is finished!" John xix. 30. His resurrection salutation, "All hail!" His claims on the loving heart, "Feed my Lambs," "Follow thou me," John xxi. His animating words to the conflicting soul, "Him that overcometh," seven times repeated, with seven promises all containing blessings annexed; and last (not least), his sweet parting promise to the waiting soul, his last love message to his redeemed church, "I come quickly," Rev. xxi. 21. O if these words were heartily believed, and constantly mused upon, how holy, how peaceful, how diligent and hopeful should we be! We should walk in the light, as God is in the light; and while thus looking at the things not seen, we should prove that the inner man is renewed day by day, and that this light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory," 2 Cor. iv. 17, 18.

Whether the readers of these remarks agree with the writer or not, his parting prayer for them is, and he beseeches them thus to remember him—"That our God would account them worthy of this calling (see ver. 10,) and fulfil in them all the good pleasure of this goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in them, and they in him; according to the grace of our God, and the Lord Jesus," 2 Thess. i. 11, 12.